Reserve

App. F. IX-4

Previous References

1931.
(Mizrai)

File No. 144-3
Serial Nos. 1-3

Later References

General and Revenue Secretariat.

Serial Nos.

Part B for November 31.

SUBJECT.

Administration of the Mysore State -

PUBLICITY OFFICE.

ABSTRACT OF NEWSPAPER INTELLIGENCE.

Date.....1st ..ay... 1931, ... 1 1

Heading of article	Name of newspaper, date and page	Subject
	Hindu. 29.6.1931.	[illegible]
Note not for [illegible]	[illegible] 29.6.1931.	[illegible]
[illegible]	Hindu. 29.6.31.	The Lahore Correspondent writes that Sir S. E. [illegible], Vice Chancellor of the Allahabad University intends raising the question of discrimination against the exclusion of Indians to British universities and the Officers' Training Corps at the Inter-Empire Universities' Conference. It is said that he is about to arrange the next session of the Conference to be held in India
Round Table Conference.		As far as I can gather from the proceedings of the Round Table Conference on the morning of the 28th ultimo and an informal meeting with Mahatma Gandhi which ended

lasted for one hour.

Princes' Report on Federal Scheme. — HINDU. 30.6.1931.

It is stated that while the Minister of some of the Indian Princes were conferring at Jai Mahal on important problems relating to the Federal Scheme and Federal Finance in particular on Monday (29th June) afternoon, the Maharaja of Patiala carried on discussions at the Taj Mahal Hotel with some Princes and their Ministers, whose names are stated to be kept secret.

It further states that the Standing Committee of Ministers of Indian States concluded their deliberations and that it is understood that the Committee have drawn up a comprehensive report on the Federal Scheme and Federal Finance and have submitted it to the Nawab of Bhopal.

It mentions that during the afternoon (Monday) the Nawab of Bhopal informally discussed Round Table Conference affairs with several Princes including the Maharaja of Bikanir

Malaria in Mysore. — HINDU RAJ MAIL. 30.6.1931.

The Mysore Correspondent writes that at the ordinary monthly meeting of the Mysore City Municipal Council held on 28th June 1931, before the subjects on the agenda were taken up, Mr. A. Krishna had brought to the notice of the President the prevalence of Malaria in a very serious form in Chamundi Extension and Krishnaraja Mohalla and pointed out that the measures so far taken by the Municipality were only palliatives but were never directed to supress the disease. Summarises the discussions and further adds that the resident also that

that it would be better to consult Mr. West of the Rock-feller Foundation, in any measures taken by the Municipality.

The Mysore Legislative Council. 30-6-31.

The Special Correspondent of the paper alluding to the proceedings of the Legislative Council, points out that the initiative for the Hindu Law reform bill is due in the main to the work of Mr. T. R. Venkatram.

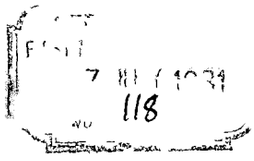
Referring to the President's ruling about the cut motions on federation and responsible Government, mentions that Mr. [illegible] Mallappa wanted to know, whether the President could rule out a motion out of order after it has been included in the Agenda, to which the Dewan did not reply, but simply maintained that his ruling should neither be questioned nor discussed. Observes "This - and other happenings of this session brought forth with added clearness two constitutional points of importance regarding parliamentary procedure namely (1) it is undesirable to have the offices of the head of the administration and the presidentship of the Council combined in one and the same person; (2) it is eminently desirable to have a non-official president as the head of the Council". Hopes that the Government will see its way to introduce this much needed reform at the earliest possible moment.

For the consideration of the D.P.I. ANKALMI. 28.6.31.

Refers to a rumour that Mrs. Iqbal - mina, B.A., is going to be shortly transferred to the Vani Vilas Institute and says that the City Zenana Urdu Middle School was improving under the management and that the

transfer

D.No.8



A Muslim deputation for Nyuoro. — HINDU. 27.6.31.

transfer will prove a blow to the school. Requests the Director of Public Instruction to satisfy the parents of the pri-students of the school by retaining Mrs. Appadurai in the same place some time more.

Mentions that on the 24th of last month a deputation of the Nyuoro Islamic Sabha, where now the Dewan in connection with the Government acquisition of the Muslim Grave Yard in the City and that they explained to him the Islamic point of view in that connection. Hopes that Government will not insist on the acquisition of this land.

Retrenchment in temples. — MADRAS MAIL. 1.7.1931.

The Pudukottah correspondent writes that a scheme to reduce the expenditure in Sate-temples and to improve their administration has been adopted by the Education Dept. - The Durbar has also expressed its willingness to transfer the management of some of the temples to Village Panchayets or Private individuals subject to the necessary safeguards. Gives extracts from the Durbar's order on the subject.

1) May Sr, Please note this and let me have the opinion by 2/7/31

X

Retrenchment in I.C.S. Salaries may be cut. — TIMES OF INDIA. 30.6.31.

States that the Retrenchment Committee of the Bombay Legislative Council was to have met on 29th inst afternoon in Poona. Mentions that the meeting will be mainly formal for the signing of the report on the matters which have been dealt with. Observes that there is little chance now of any attempt being made to enforce a cut in salaries as from August 1st, as the time is found to be too

2) Submd. Cutting. The Extracts obtained from the Dewan's Office is put up. GK 2/7/31 Copy of the Report of the Public Service Commission 2-10-25 with orders thereon may perhaps be put for reference. A 4/7/31

Minister Sec'y

H. Secy

6.7.31

4/7 - Yes. 5) Can the Order be drawn & issued? Thanks

3/1st - Minister

7/7/31

6.7.31

GENL & REV. SECTT. 3 1931 8.

DEWAN'S OFFICE 3 = JUL. 1931

too short, particularly as Parliamentary legislation will apparently be required to deal with the proposed cut in the salaries of the Imperial or covenanted services. Declares that it is therefore likely that it will be three months before the proposed cut in either Provincial or covenanted services will be brought into effect. Learns that the stand taken by a /Section/ of the Retrenchment Committee against any cut in provincial salaries before other salaries were cut had the support of the larger portion of the committee. Adds that all were unanimous that Imperial Services would have to share the burden with the Provincial Services.

Strike threat in Railways. HINDU. 30.6.31.

The Simla Correspondent states that a threat of general strike on the Railways has led the Railway Board to review the position and consult the Agents of railways on the various issues, which have emerged from the discussion with the representatives of the Federation. Understands that the Railway-Board has summoned the Agents of several railways to Simla for urgent consultation and that the Agents are expected to arrive by the end of this week. Adds that there is every likelihood of the representatives of the Federation being again called to Simla so that the exact standpoint of the various railway administrations might be again threshed out before the Federation.

Submitted for favour of kind perusal.

Financial Secretary). 1.7.31

To the Publicity Office for favour of putting up the copy of the Madras Mail referred to at page 4 of the Fl. Secy. or the Extract

MSC 3/7/31.

The Supdt., Dewan's Office with compliments. Perusal of putting up the Extract if available. Dewan's Personal Asst. is under disposal. There from Lord & Mr. Brown

MSC 3/7/31.

MSC

Jaffer. Mag. Br.

No. 2664-84—P. O.

OFFICE OF THE PUBLICITY OFFICER TO THE GOVT., OF MYSORE, PUBLIC OFFICES,

Dated, Bangalore, 30th June 1931.

PRESS COMMUNIQUE.

With reference to some incorrect information that was published in certain News Papers under the caption "Thippagondanahalli Reservoir—Serious wash away," *e.g.*, the Daily Post dated the 12th and 15th June 1931, the following statement is published for the information of the public.

On the 31st of May 1931, there was a heavy rainfall at Tippagondanahalli, where the reservoir dam is under construction, the rain gauged being 3″ within half an hour. This caused a sudden flood 16 feet high at the Dam site, corresponding to a flow of between 18,000 and 19,000 cusecs against an anticipated summer flow of only 2,500 cusecs for which the diversion works were designed. Consequently the diversion bunds and coffer dams enclosing the river bed portion, where excavation of foundations was going on, were overtopped and the foundation pit was filled with a deposit of silt, sand and water. The motors and pumps that were installed for pumping water from the foundations also got submerged. The colony Water Pumping Station which is about 12 feet above the river bed was also submerged and a box containing some tools and records which included some unimportant measurement books was washed away. The Executive Engineer who was engaged on the pipe line at the time hurried to the spot and saw that danger to life was averted and took measures for preventing any serious damage. The losses sustained are estimated at about Rs. 3,000.

Fresh pumping units were immediately arranged for and installed and have been at work from the 3rd June 1931. The Oil Engine motors and pumps that were submerged have been taken out and are found intact. They are being overhauled and rendered fit for service. The pit is since drained out and the silt at its bottom is being removed.

The work at the flanks has been going on as usual without any stoppage on account of the flood.

The statements in the News Papers that the dam was washed out, that the cost of damages is estimated at Rs. 25,000 to Rs. 35,000, that there was a wash out on the 7th June 1931 and that the work has been suspended, etc., are altogether inaccurate and misleading.

R. RANGA RAO,
Publicity Officer to Government.

App. F III—2

General and Revenue Secretariat — File No. — of 193 .

Serial No.

re the question of abolition of Sambhalais referred to in the Dewan's note for being referred to a committee is worked up, and the M.C has been consulted vide O on 2.7.31. As regards the Chakaries Saings and the Enfranchisement in the sheets laid which Dewan's for discussion at his last meeting, it is stated that an unapproved summary of the proceedings has been sent from the L.C. Office. The remarks of the Finl Member of council are noted by the L.C. office as not having been received after the proceedings.

Reminded for the matter being expedited by

+ Linke's D/- 16.6.30

F) D/3 would request early

Gs MSK 10/7

H. Secy)

10.7.31

9) Re. A, the terms of reference have been settled and the M.C's suggestions are invited for drafting up a draft order.

10 Draft for personal discussion

1st member 10/7

11 [illegible] 12.7.31

12 Issue

13.7.31

280

NOTE—Contn Sheet.

WD 02553—G P B—50,000—8 7 30

Mss 1644-31-1.

RETRENCHMENT IN TEMPLES

Transfer of Management Subject to Safeguards

PUDUKOTTAH SCHEME

(From a Correspondent)

PUDUKOTTAH, June 29

A scheme to reduce the expenditure in State temples and to improve their administration has been adopted by the Pudukottah Durbar The Durbar has also expressed its willingness to transfer the management of some of the temples to village panchayats or private individuals, subject to the necessary safeguards

The following are extracts from the Durbar's order on the subject

Under the Dewan's Notification dated November 20, 1923, a committee was appointed to consider the question of revising the allotments to the several temples and other religious and charitable institutions under State management and to examine other matters connected with their administration and report upon the subject The committee examined the several questions referred to it and submitted a detailed report on October 2, 1925 The Durbar has carefully considered this report and has come to the conclusion that an appreciable reduction could be made both in the strength of the establishment and in the Padithaiam (allotment for daily worship) of the various temples without detriment to their usefulness and efficiency They are accordingly pleased to sanction after consulting select members of the Legislative Council in a conference, the following scheme for the reorganisation of the said institutions

The scale of expenditure on each temple will be revised and fixed principally with reference to its popularity and the number of devotees that it attracts daily, regard being had also to the existing scale

The number of *Kalams* or hours for worship for each temple will be fixed, after proper inquiry, with regard to the importance of the temple and the

(Concluded from previous Column)

ment The Durbar will however be prepared to consider individual cases where village panchayats offer to take up the management Similarly, they will consider the question of handing over the temple excepting a few like the one at Tirugokarnam in which the Ruler of the State is personally interested, to suitable private individuals if any should come forward to take up the management subject to proper safeguards, and the Durbar is prepared to publish to this end a notification in the State Gazette standardising the conditions of the transfer of management, which will be made as liberal as practicable

Chatrams Of the several chatrams (resthouses) managed by the State, the only one that now remains is that at the capital and it is discharging a useful function in supplying food to the Brahmin inmates of the Rajah's Hospital. At the same time it encourages idleness by feeding daily a certain number of others who resort to it The question of reforming the system will be taken up separately

A SPECIAL OFFICER

The Durbar propose in the first instance, to appoint a special officer of the rank of a Tahsildar for a period of six months to make a thorough inquiry into the working of each temple to ascertain the existing condition and suggest how and to what extent reforms and retrenchment on the lines proposed could be introduced He will submit in respect of each institution a detailed report embodying the results of his inquiry and his recommendations As each report is received the Dewan Peishkar will pass it on to the Durbar with his remarks and the Durbar will pass orders on it and see that the reforms sanctioned are introduced immediately.

me
uld
rest
the
ally
in

Rajas

Stores,
pon Street, Calcutta.
Madras.

APPETISING
DIGESTIVE &
NOURISHING

TINE

made from the finest
is added a proportion
Adults appreciate their
nora hazri, early lunch
are ideal. They are
nvalids and to the aged,
d readily digested.

: of baby's discontent.
ue their good work as
very delicousness will
even more important is,
g mastication, which in
velopment of jaws and
undation of a sound

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

Hindu of 4th July 1931

If there is any article about Pudukkotah temples & feeding therein in the above paper, the paper-cutting Extract may be put with for the perusal of the Private Secretary.

Thanking the Publicity Officer with compliments

R.S.K.
7.7.31.

The cutting referred to is sent herewith. If approved it will be sent out.

7.7.31

7/7/31

Statistical Branch
with Compliments.

This is more or less the same as that of the Hindu of 1st July 31. Submitted for perusal. If it is proposed in the other file to put a copy of the Report of the Committee and the orders thereon through the Residency.

R.S.K.
8/7/31

8.7.31

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

N B—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

Hindu, July 4, 1931

PUDUKOTTAH TEMPLES

PROPOSED REFORMS IN MANAGEMENT

ABOLITION OF DEVADASIS' SERVICE

(FROM OUR OWN CORRESPONDENT)

PUDUKOTTAH, July 2

Sometime in November 1923 a committee was appointed to consider the question of revising the allotments made to the several temples under State management and also to examine other matters connected with their administration

The Durbar considered the committee's report and have come to the conclusion that there is ample scope for effecting appreciable reduction both in the strength of the establishment and in the charges of padittharam of the various temples without detriment to their usefulness and efficiency They have after consulting select members of the local Legislative Council, sanctioned a scheme for the retrenchment and reorganisation of the said institutions In the scheme it had been stated among other things that the scale of expenditure on each temple would be revised and fixed principally with reference to its popularity and the number of devotees that it attracts daily, regard being had also to the existing scale The number of times of poojai for each temple will be fixed after proper enquiry with regard to the importance of the temple and the attendance of the people during worship time As a rule four kalams of poojai should be sufficient even for the biggest temple like Thirugokarnam and the number of kalams may be conveniently reduced to two or even one in many temples The existing establishment of servants in each temple will be reduced with reference to the actual needs by the substitution of a smaller number of full time servants with an adequate scale of pay in the place of a large number of servants each attending to one or more petty items of work The establishment to be maintained in the majority of the temples would ordinarily be a manager, one or more poojakars one or more cooks a watchman and other menials absolutely necessary to look after the several menial services and all other menials will be abolished

The padittharam (allotment for daily worship) will be curtailed by limiting the quantity of the food to be cooked to what is actually required for the offerings of the deities and the cooked food will be distributed only among the gurukals and cooks instead of cooking large quantities as at present for distribution among all the temple servants and others A scale of supply of prescribed quantities in kind of the several articles required for the essentials of worship will be introduced in all temples

Deva Dasi service will be abolished altogether in all temples and the inams granted for it enfranchised in the name of the present lavanamdars or enjoyers under the usual rules

CONDUCT OF FESTIVALS

Festivals will be conducted generally within the existing money allotments exceptions will, however, be made if necessary in special cases Ordinarily, no extra cost will be allowed in connection with festivals unless the people of the concerned locality or others interested come forward to defray such expenses If the villagers are indifferent in the matter of the conduct of festivals, the number of festivals will be reduced and if at any time or in any place it should be impossible to take out idols in procession owing to the apathy of the villagers or the default of the oothamdars the processions will be abandoned and the images simply decorated and worshipped in situ in the premises of the temple.

As regards the performance of major and minor oothams in temples which are two of the essential customary services in the State temples orders passed in regard to the manner in which the major oothsm should be performed and enforced will issue shortly As regards the services of minor oothams the origin of the obligation is in many cases involved in obscurity and it is necessary that the liability in each case should be investigated and fixed with reference to each institution The services will be abolished in cases where clear proofs of the liability are wanting while the manner of their enforcement where there is clear proof of liability will be laid down after due enquiry

SPECIAL OFFICER TO BE APPOINTED

For the present, all the temples will continue to be under State management The Darbar will however be prepared to consider individual cases where village panchayats offer to take up the management Similarly they will consider the question of handing over the temples excepting a few like the one at Thirukokarnam in which the Ruler of the State is personally interested to suitable private persons, if any should come forward to take up the management, subject to proper safeguards

Of the several chatrams managed by the State the only one that now remains is that at the Capital of the Town and it is discharging a useful function in supplying food to the Brahmin inpatients of His Highness the Raja's hospital At the same time it encourages idleness by feeding a certain number of people, who resort to it The question of reforming it will be taken up separately

The Darbar propose in the first instance to appoint a Special Officer of the rank of a Tahsildar for a period of six months to make a thorough enquiry into the working of each temple with a view to ascertain its existing conditions and suggest how and to what extent reforms and retrenchment on the lines proposed could be introduced He will submit in respect of each institution a detailed report embodying the results of his enquiry and his recommendations

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

General and Revenue Secretariat

No. POL 69

Dated, Bangalore, 13th July 1931.

Mag Mk-31-2

From

The *Secretary to the Government of His Highness the Maharaja of Mysore,*
Financial *Law Department.*

To

The Secretary to the Hon'ble the Resident in Mysore.

Sir,

Subject.- Improvement of Administration of Temples in the Pudukota State.

With reference to the News (from a correspondent) published in the Madras Mail, 1st July, 1931 under the caption 'Retrenchment in Temples', I am directed to request that if there be no objection a copy of the order of the Pudukota Durbar on the scheme of reducing expenditure in State Temples and improving their administration, referred to, may be kindly obtained for the information of this Government. If the detailed report of the Special Committee appointed by the Durbar for the purpose has been printed, the Durbar may be requested to supply this Government a printed copy of the same also.

I have the honor to be,
Sir,
Your most obedient servant,

V Subrahmanyasastri

for Financial Secretary to Government.

Fais affr

C.R.G.3.

GJ

13th July 1931.

The

Financial

Subject.- Improvement of Administration of Temples in the Pudukota State.

With reference to the News (from a correspondent) published in the Madras Mail of 11th July, 1931 under the caption 'Retrenchment in Temples', I am directed to request that if there be no objection a copy of the order of the Pudukota Durbar on the scheme of reducing expenditure in State Temples and improving their administration, referred to, may be kindly obtained for the information of this Government. If the detailed report of the Special Committee appointed by the Durbar for the purpose has been printed, the Durbar may be requested to supply this Government a printed copy of the same also.

I have the honor to be,
Sir,
Your most obedient servant,

V Subrahmanyasastri

Financial Secretary to Government.

C.R.G.S.

9-5

Appendix F G—1

SUBJECT.....

.....

.....

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

the / 193 .

Date of issue 14. 7. 1931.

Signed by Mr. B. Srinivasaiengar

With reference to the ~~marginally noted~~ (from a correspondent) News published in the Madras Mail July 1931 under the caption "Retirement in Temples. Jaffna ~~Hindu~~ administration of religious institutions"

List of enclosures Report that if there be no objection

Copied by

Examined by under of Pondicherry Mr Dumbre

Section

File No.

Serial No.

No. Pol 69

To

The Secy to the Hon'ble the Resident in Mysore.

Bangalore

Sir, Subject:— ~~Improvement~~ Temples Temple Administration in the Pondicherry State.

I am directed to ~~state that the Mysore Govt are considering the question of retirement and pension to~~ request you will be good enough to obtain for this Govt ~~and that of the Travancore Govt~~ a Copy of the detailed ~~report~~ submitted by the Committee appointed by the Pondicherry State

[over

in Nov^r 1923 to examine

the questions relating to

temples and other religious

and Charitable Institutions

of the State under State Management.

noticed
Referred to in the Hindu Mail

15th
of July 1931 and the

Swadesamitran of the 4th idem.

The Journal cross harped

the Pudukottah Durbar

by ~~their Govt~~ on the report

have also lost of the Tenth,

and Copies of the same

may kindly be arranged

for next

I have Etc

10.7.31

12/7/31

See foregoing

for report

on the scheme of

Hindu religious and

charitable endowments

Madras Hindu

Mahimai to

the use of

Hon'ble

~~Copy of the~~

of the detailed report

Hon'ble committee

~~appointed by~~

appointed by

has been

the purpose

published

~~Govt has~~ printed

a copy of the

same may also

Mr
12-7-31

Poe. 567

O. 166 (a).]

All communications should be addressed to the Secretary to the Resident in Mysore, Bangalore, and not by name.

OFFICE OF THE RESIDENT IN MYSORE,

Bangalore, 22 Oct. 1931.

GENL. & REV. SECRETARIAT 410 22 OCT. 1931 MUZRAI.

22.10.31 Myl 144-31-3

No. 767 Enclos. 4
161 of 1931.

original.

A copy of the marginally noted letter, with enclosures, is forwarded with compliments, to the Financial Secretary to the Government of His Highness the Maharaja of Mysore, with reference to his letter No.Fol. 69/Muz., dated the 13th/14th July, 1931.

*No.D.Dis.2177/31, dated the 26th September, 1931, from the Agent to the Governor-General Madras States.

for Secretary to the Resident.

23—10-4-1931—5,000—RPB.

vdv.

Letter No.D.Dis.2177/31, dated the 26th September, 1931, from the Agent to the Governor-General, Madras States, Trivandrum, t the Secretary to the Hon'ble the Resident in Mysore, Bangalore.

Improvement of Administration of temples in the Pudukkottai State

---

Reference:- Your letter No.5393/161/1931 dated the 29th July, 1931 and No.6597/31 dated the 11th September, 1931.

I have the honour to forward herewith a printed copy of the Report of the Devasthanam Committee appointed by the Pudukkottai Darbar together with a copy of the Ex-Dewan's note thereon and final orders of the Darbar, for transmission to the Government of His Highness the Maharaja of Mysore.

"C O P Y"

Superintendent, Resident's Office.

191X

vdv.

The Proceedings of the Darbar R Dis No 733/23, dated June 25, 1931, as corrected as re-published hereunder.

T RAGHAVIAH,
for Darbar

29—7—31.

PROCEEDINGS OF THE DARBAR, PUDUKKOTTAI

Subject —Religious and charitable Institutions—Re-organisation Scheme

Under the Dewan's Notification dated the 20th November 1923, a Committee was appointed to consider the question of revising the allotments made to the several temples and other religious and charitable institutions under State management and also to examine other matters connected with their administration and report upon the variou questions relating to the subject The Committee accordingly examined the several questions referred to it and submitted a detailed report on 2nd October 1925 The Darbar have carefully scrutinised this report and have come to the conclusion that there is ample scope for effecting appreciable reduction both in the strength of the establishment and in the charges of padittharam of the various temples without detriment to their usefulness and efficiency They are accordingly pleased to sanction, after consulting select members of the Legislative Council in a conference, the following scheme for the retrenchment and re-organisation of the said institutions

2 (i) The scale of expenditure on each temple will be revised and fixed principally with reference to its popularity and the number of devotees that it attracts daily, regard being had also to the existing scale

(ii) The number of *kalams* or times of poojai for each temple will be fixed, after proper enquiry, with regard to the importance of the temple and the attendance of the people during worship each time As a rule, four *kalams* of poojai should be sufficient except in temples like Tirugokarnam in which the Ruler of the State is personally interested and the number of *kalams* may conveniently be reduced to two or even one in unimportant temples

(iii) The existing establishment of servants in each temple will be reduced with reference to its actual needs by the substitution of a smaller number of full time servants with an adequate scale of cash pay in the place of a large number of servants each attending to one or more petty items of work and remunerated partly by the grant of manyam lands and partly by perquisites in the shape of cooked food, etc As a result of this, all the inam lands now granted as manyams for the several services will be resumed transferred to Sin and registered in the names of the enjoyers under the usual rules The establishment to be maintained in the majority of the temples will ordinarily be,

(1) a manager (cum accountant and store-keeper),
(2) one or more poojakars,
(3) one or more cooks,

and (4) a watchman and other menials absolutely necessary to look after the several menial services.

All other menials including the establishment of paraphernalia bearers, artisans flower suppliers, milk collectors, gardeners, cow-herds and musicians of different kinds will be abolished.

(iv) The padithaiam (allotment for daily worship) will be curtailed by limiting the quantity of the food to be cooked to what is actually required for the offerings of the deities and the cooked food will be distributed only among the Gurukkals and cooks, instead of cooking large quantities as at present for distribution among all the temple servants and others.

(v) Saman dittam, that is to say, a scale of supply of prescribed quantities in kind of the several articles required for the essentials of worship, instead of the present system of cash allotment, will be introduced in all temples.

(vi) Deva Dasi service will be abolished altogether in all temples and the inams granted for it enfranchised in the name of the present kavanadars or enjoyers under the usual rules.

(vii) Festivals will be conducted generally within the existing money allotments; exceptions will however, be made if necessary in special cases Ordinarily no extra cost will be allowed in connection with festivals, unless the people of the concerned locality or others interested come forward to defray such expenses If the villagers are indifferent in the matter of conduct of festivals, the number of festivals will be reduced and if at any time or in any place it should be impossible to take out idols in procession owing to the apathy of the villagers or the default of the *oothamdars* the processions will be abandoned and the images simply decorated and worshipped *in situ* in the premises of the temple

3 As regards the performance of the Major and Minor *oothams* in temples which are two of the essential customary services in the State temples, orders passed in regard to the manner in which the major *oothan* should be performed and enforced will issue shortly As regards the services falling under the category of minor *oothams* the origin of the obligation is in many cases involved in obscurity and it is necessary that the liability in each case should be investigated and fixed with reference to each institution The service will be abolished in cases where clear proofs of the liability are wanting, while the manner of their enforcement where there is clear proof of liability will be laid down after due enquiry.

4 *Management*—For the present all the temples will continue to be under State management The Darbar will however be prepared to consider individual cases where village panchayats offer to take up the management Similarly, they will consider the question of handing over the temples excepting a few like the one at Tirugokarnam in which the Ruler of the State is personally interested, to suitable private persons if any should come forward to take up the management subject to proper safeguards and the Darbar are prepared to publish to this end a notification in the State Gazette standardising the conditions of the transfer of management, which will be made as liberal as practicable

5 *Chatrams*—Of the several chatrams managed by the State, the only one that now remains is that at the Capital Town and it is discharging a useful function in supplying food to the Brahmin in-patients of His Highness the Rajah's Hospital At the same time it encourages idleness by feeding daily a certain number of people who resort to it The question of reforming it will be taken up separately

6 The Darbar propose in the first instance, to appoint a Special officer of the rank of a Tahsildar for a period of six months to make a thorough enquiry into the working of each temple with a view to ascertain its existing condition and suggest how and to what extent reforms and retrenchment on the lines proposed could be introduced He will submit in respect of each institution a detailed report embodying the results of his enquiry and his recommendations As each report is received the Dewan Peishkar will pass it on to the Darbar with his remarks and the Darbar will pass orders on it and see that the reforms sanctioned are introduced immediately The Special officer will be given a clerk on Rs 30 *per mensem* and three peons on a pay of Rs 10 each *per mensem* to assist him in his work. As part of his special work, he will make out a list of service inams now enjoyed by the various temple servants and others and submit proposals for their enfranchisement in the names of the enjoyers at full assessment and subject to payment of *kudiswamyam* or for their resumption and sale in auction according to the circumstances of each case

7 Orders regarding the appointment of the Special officer will issue separately

DEWAN'S NOTE.

— —

Subject —*Religious and charitable institutions—Re-organisation—Scheme.*

The Devasthanam Committee was appointed under the Proceedings of the Dewan, R. C. A-5, 733 of 23, dated 18—7—23 (issued in pursuance of the Ex-Regent's order dated 11—7—23) in response to the requests of some of the members of the Representative assembly since 1920 that the *paliharams* or allotments for temples and charitable institutions of the State should be increased on account of the great rise in the prices since the allotments were fixed, as far back as 1897. The committee consisted of six members, two official and four non official, whose names, etc, are given below

1. M. R. Ry. R. Krishnamachariar Avl. (President) (then Huzur Secretary—now Dewan Peishkar)
2. ,, V. Govindaswami Naidu Garu (Secretary) (then Acting Superintendent of Salt, Abkari and Forests,—now Development officer).
3. ,, S. Ratnaswami Aiyar Avl, Vakil, Chief Court
4. ,, R Arunachala Ambalagarar Avl, Poovarasakudi
5. ,, U. C Udayappa Chettiar Avl, Keeranur.
6 ,, S. P. K. Chokkalingam Chettiar Avl, Konapet.

In addition to these, the Tahsildar of each of the three taluks was appointed as a co-opted member in respect of matters that concerned his taluk only. They were not, strictly speaking, members at all They were more like witnesses, who had to place at the disposal of the Committee all facts touching the institutions within their respective taluks They have not signed the report of the committee, which was submitted on 2—10—25. This report has been agreed to in full only by the two official members Mr S Ratnaswami Aiyar has submitted a separate note (dated 26—11—25) subject to the observations in which he agrees to the report. Mr R Arunachala Ambalagarar has likewise submitted another note (bearing no date, but received by the President before 30—11—25) where in he states that he agrees to the contents of the report subject to the modifications embodied in the note The President has noted on it that it represents also the views of Messrs Udayappa Chettiar and Chokkalingam Chettiar neither of whom has signed it, the former having died before its date.

2. The questions referred to the committee for enquiry and report, which are contained in a letter dated 20—5—23 of the Dewan Peishkar to the Dewan (extracted in Appendix I to the report), are as follow:

A. With regard to *Major institutions*, or those having *padittharams*, or money allotments fixed by the State for their expenditure

(1) whether the *padittharams* or allotments for daily pooja require to be revised and if so, to what extent and in respect of which of those institutions;

(2) whether the festivals therein are to be conducted in the same manner as at present and if so, in what manner they could be conducted and managed more efficiently, and whether the allotments for festivals require any revision.

B. With regard to *minor institutions*, which fall under two heads, namely (i) those which have no money *dittams*, but are endowed with manyam lands for conducting pooja (daily, tri-weekly or weekly), and (ii) those which enjoy manyam lands for pooja, and are granted small money dittams for festivals, and which are now practically under private management of the lavanamdars who are in enjoyment of the manyam lands, subject to their being held responsible to the Sirkar for the proper conduct of the pooja in the respective temples,—whether any further interference by the Sirkar is necessary or whether the existing control may be withdrawn.

C. With regard to *chuttrams* under Sirkar management, of which there are 15 in number,

(i) Whether all of them should be maintained on the present scale and in the present manner;

(ii) Whether feeding need be continued in them; and

(iii) Whether the allotment for them requires any revision.

D. With regard generally to all the aforesaid religious and charitable institutions, the questions to be considered fall under the following heads.

I. *Establishment:*

(*a*) Could any reduction be effected;

(*b*) Whether the scale of pay requires revision; and

(*c*) Whether services discontinued are to be revived or totally abolished and the manyams therefor resumed.

II *Managing Agency*

(*a*) Whether the management of the institutions may be entrusted to panchayats or other local bodies,

(*b*) If so on what conditions, and

(*c*) If not, whether any sort of interference by the public is to be allowed in respect of them and if so to what extent and in what matters

III *Ooliems* (or customary services rendered in respect of temples by owners of lands).

(*a*) Whether non-Hindu pattadars may be exempted altogether from the performance of such services,

(*b*) If so, what measures may be taken to supply sufficient labour for such services, and

(*c*) Whether ooliems may be abolished altogether and the services got done by other agency and if so, how to find the money required for the purpose

IV *Respects in Sirkar temples*

Whether disputes regarding them may not be referred to panchayats consisting of prominent villagers to be constituted for each taluk and empowered to enquire into and decide such disputes

V *Handing over of Sirkar temples to private persons for management*

(i) What are the general conditions subject which such transfers of management may be made,

(ii) What are the possibilities of such an arrangement and the consequent beneficial results

3. The religious and charitable institutions of the State now under Government management are of ancient origin They had endowments in the shape of lands, which before 1897, were treated separately as Devasthanam lands though they were administered only by the Government The revenue from these lands was collected by the Government and expended solely on religious and charitable institutions, a separate set of accounts being maintained for the receipts and expenditure in respect of Devasthanams In the year 1897, with the sanction of the Government of Madras (with which this State was then in Political relationship) conveyed in G O No 336, Political dated 22nd May 1897, the revenues from Devasthanam and charity lands were incorporated with the general revenues of the State, a permanent annual allotment of Rs 1,18 000 being assigned for the maintenance of all the State religious and charitable institutions That arrangement continues up to date but the Government have been spending much larger sums yearly on these institutions, s will be pointed out later on

4 In paragraphs 3 to 9 of their report, the committee have attempted to trace the history of these institutions and examine the moral and legal liability of the Government to maintain these institutions and expressed their views regarding the importance and necessity of maintaining them and the total amount that should be expended on their maintenance Their views and conclusions on these points may be summarised as below

(1) Most of the temples, etc, in question had been permanently endowed with lands long before the present ruling dynasty came into power and so the Government is bound to protect the endowments and administer them (This conclusion is not expressly stated but is obviously implied)

(2) After stating the views of an advanced section of the public which considers that these institutions have ceased to serve any useful purpose now and should therefore be closed or left to decay and which condemns chuttrams as breeding places of idleness and the feeding of brahmins to the exclusion of other communities at public expense as unjust, and the opposite view of the other section which forms the vast majority, and after a learned discussion about the exact stage in the development of Hinduism when image worship and temple building commenced and the objects that they were intended to serve, and taking into account the fact that "the onward march of civilisation has rounded off the religious angularities of Hindus' as well as of others and that the numerous demands on the public exchequer would not admit of the Government's treating Devasthanams as liberally as in days of yore, the committee comes to the conclusion "that at the present stage of the History of the State and her people it is necessary to maintain the Devasthanam and continue to spend public moneys on it"

(3) With regard to the extent of the help that should be rendered by the State to the Devasthanams, etc, the committee is of opinion that the total expenditure on Devasthanams, etc, should be $\frac{1}{7}$ths of the total land revenue of the State, or about $2\frac{3}{4}$ lakhs of rupees a year ($\frac{2}{7}$ths of Rs 9,57,954, which was the land revenue receipts for Fasli 1333, being Rs. 2,73,702)

but in view of the present financial difficulties of the State, the various schemes of public utility on hand which require large expenditure, and the difficulty of finding any fresh sources of revenue, the committee propose to fix the the expenditure on Devasthanams for the present at 2 lakhs of rupees, thereby increasing the expenditure by about Rs. 22,000 over that incurred in Fasli 1333, which was Rs. 1,78,103.

5. We need not quarrel with the first two of the above conclusions. The Government have never disowned their responsibility for the proper maintenance of Devasthanams. So long as the present conditions continue, the State remaining a Hindu State and the vast majority of the people believing in the sacredness of temples and the efficacy of image worship, the scrapping of temples is impracticable and any inquiry into their origin and utility and the *rationale* of image worship can be only of academic interest. In an office note on the Devasthanam committee's report, running into 12 pages, Mr B Rajaswami Aiyar (then Secretary to the Dewan, now Additional Chief Magistrate) has been at great pains to show that temples, which were formerly centres of culture and of corporate thought and action, have now become centres of corruption, that temple worship is not the essence of Hinduism, that the purpose for which temples were built was to help Hinduism to fight against rival religions and this purpose having now ceased to exist, there is no justification for their continuance, that though public opinion may be in favour of the continuance of temples, too much weight should not be attached to it and it is the duty of the State to create public opinion on right lines, and that in any event the present expenditure on temples should not be exceeded. It looks as if the Devasthanam committee were aware of these views of the then Secretary to the Dewan and were therefore at such great pains to anticipate and demolish them. It would serve no useful purpose, however, to indulge in such theoretical discussions. Temple worship will continue in the State and the Government must maintain temples and provide for worship therein out of State funds for generations to come, and the amount expended should be sufficient, as far as possible, for the proper maintenance of the temples and conduct of worship therein. At the same time, it must be admitted that there is ample scope for improvement and reform in the conduct of worship and the management of temples and for the better utilisation of the money that is now being expended on them for the purposes that they are really intended to serve. Mr. Rajaswami Aiyar himself winds up his note by saying that what we have to see is that the amount now spent is judiciously spent, that much may be done by curtailing the amounts spent on some temples and increasing the expenditure on others, that no temples need be maintained where there are no votaries, but popular temples may be maintained decently. These are sensible observations, though Mr. Rajaswami Aiyar has not helped us with any specific suggestions as to the lines on which reforms may be effected.

6. The third point, which is the really important one, is the extent to which the State is bound or could be reasonably expected to support these institutions out of State funds The committee has fixed this at $\frac{2}{3}$ths of the present total land revenue of the State, or about $2\frac{3}{4}$ lakhs of rupees, though it has recommended that it may be fixed at 2 lakhs for the present. We have to see how far this conclusion of the committee is sound. As already stated, down to the end of Fasli 1306, lands belonging to Devasthanams and charities were kept apart and managed by the Government and a separate set of accounts was maintained in respect of the receipts therefrom and the expenditure on Devasthanams, etc. Afterwards these lands became merged in the other lands in the State and could not be identified now. It is seen from the Administration Report for Fasli 1306 that the total land revenue demand for that year in respect of all the lands in the State (including Devasthanam lands) was Rs. 6,76,814 and the total demand in respect of Devasthanam, etc., lands was Rs. 1,71,611, while the total expenditure on Devasthanams, etc., was Rs. 1,93,268. Thus the total demand on Devasthanam lands was about $\frac{1}{4}$th and the expenditure on Devasthanams was about $\frac{2}{7}$ths of the total land revenue demand of the State in Fasli 1306, the year next preceding that in which the amalgamation of Devasthanam with ayan lands was effected. The committee has taken the expenditure on Devasthanams in that year as the standard and proposes that the expenditure thereon in any subsequent year ought to bear the same proportion to the total land revenue demand of such subsequent year that the expenditure in 1306 bears to the total land revenue demand in that year. This standard appears to be arbitrary and the method adopted for fixing the expenditure unsound. All that can be pleaded on behalf the Devasthanams is that the amount now expended on their account should not be less than the net income derivable from the Devasthanam funds and from the Devasthanam lands if those lands were now separated from the ayan lands and set apart exclusively for the use of the Devasthanams. It will be noticed that the total extent of Devasthanam lands being fixed, the demand in respect of them (if they were to be carried out again and administered separately) would be the same now as it was in Fasli 1306, while the land revenue of the State has expanded within the last over 30 years on account of the assignments of large areas of waste lands and in other ways (as noted by the Ex-Dewan). It is therefore fallacious to assume that the revenue from Devasthanam lands would now bear the same proportion to the present total land revenue of the State as it did in Fasli 1306 to the then total land revenue.

7 As already stated, the demand in respect of Devasthanam lands in Fash 1306 was Rs 1,71,611 It also appears that at that time there was a balance of Rs 1,71,917 to the credit of Devasthanams out of which Rs 1,25,000 had been invested in Government securities. Calculating interest even at the very liberal rate of 5 on Rs 1,71,917 (the cash balance in favour of Devasthanams on the date of the amalgamation), the maximum total annual fixed income of the Devasthanams for which the Government could be called upon to account will be only about Rs. 1,80,207 as shown below

(i) Devasthanam land revenue	Rs 1,71,611
(ii) Interest on Rs 1,71,917 at 5 per cent per annum	Rs 8,596
Total ..	Rs 1,80,207

The annual expenditure on Devasthanams from Fash 1307 has been as detailed below —

	Rs.	
1307	1,21 000	
1308 ...	1,21,000	Average for the first 4 years Rs. 1,21,316
1309 ..	1,21,000	
1310 ..	1,22,264	
1311	1,18,812	
1312 ..	1,17,389	
1313	1,20,610	
1314 .	1,39,833	
1315 .	1,46,078	Average for the next 10 years Rs 1,35,223
1316 ...	1,37,983	
1317 .	1,41,946	
1318	1,54,468	
1319 .	1,40,125	
1320 . .	1,34,990	
1321	1,26,574	
1322 ..	1,36,583	
1323 ..	1,55,9-1	
1324 ..	1,43,852	
1325 ..	1,39,715	Average for the next 10 years Rs. 1,49,072.
1326	1,46,136	
1327	1,47,144	
1328 ..	1,56.038	
1329 ..	,69,321	
1330 ..	1,69,428	
1331	1,81,697	
1332 . .	1,80,665	
1333 ..	1,81,468	
1334 ..	1,76,985	Average for the last 8 years Rs.1,82,748.
1335 ..	1,87,120	
1336	1,98,032	
1337 ..	1,80,938	
1338 ...	1,75,078	

8. During the 10 years preceding the amalgamation the income from Devasthanam lands and the expenditure on Devasthanams were as follow :—

Fash.	Income from Devasthanam lands.	Expenditure on Devasthanams.
	Rs.	Rs.
1297 ..	1,79,426	2,01,077
1298 ...	1,78,487	2,15,364
1299 ..	1,80,034	2,02.819
1300 ...	1,84,354	1,93,021
1301 ...	1,86,154	2,03,894
1302 ...	1,64,092	2,19,130
1303 ...	1,72,313	2,14,212
1304 ...	1,72,330	[Not known.]
1305 ...	1,70,746	2,14,486
1306 ...	1,71,611	1,98,268

The additional expenditure in excess of the income from lands must have been met from the interest on the amount invested in Government Securities and other extra receipts by way of offerings from devotees and the like, which appears on an average to have come to Rs. 21,000 a year.

9. It would at first sight appear from the above figures that except within the last 8 years Government have been spending on Devasthanams far less than the sum of about Rs. 1,80,000 that the Government ought to spend on them But it is not really so, for the expenditure incurred on Devasthanams prior to Fasli 1307 included not merely the items incurred since 1307 but also the following additional items, namely,

(1) cost of the entire village establishment of Devasthanam villages;

(2) cost of a separate Taluk establishment including the Sub-treasury establishment maintained in the Taluk offices in respect of Devasthanam villages

(3) cost of a separate establishment maintained in the Central Offices—Deputy Peishkar's and Dewan Peishkar's offices, and

(4) cost of maintenance of all the irrigation works in the Devasthanam villages

Unfortunately, we could not at this distance of time ascertain the actual expenditure on these heads prior to the amalgamation, but judging from the fact (evidenced by the Administration Report of Fasli 1306) that the extent of Devasthanam lands was about *one-sixth* of the total extent of lands in the State (1,07,159 acres out of 6,90,080 acres, and the revenue demand in respect of Devasthanam lands was *one-fourth* of the total land revenue demand of the State, it is not unreasonable to presume that at least one-sixth (if not one-fourth, of the total expenditure now incurred on land revenue administration and irrigation is on account of the lands that originally belonged to Devasthanams In Fasli 1335, the total land revenue charges amounted to Rs. 1,78,943 and the expenditure on irrigation to Rs. 1,00,198, both together amounting to Rs 2,79,141. One-sixth of this comes to Rs 46,524 If this amount is added to the amount shown in paragraph 7 above as the expenditure on Devasthanams during each of the faslis from 1307 onwards, it will be seen that the Government, since the date of the amalgamation of Devasthanam with ayan lands, have been spending on Devasthanams amounts much larger than the maximum amount (Rs 1,80,207) which they could be expected to spend annually. In particular, during the last eight years the average expenditure has come up to Rs. 2,29,272 exceeding the maximum limit above referred to by Rs 49,065, and the expenditure in Fasli 1306 (Rs 1,98.268) which has been taken by the Devasthanam committee as the standard, by Rs. 31,004.

10. As pointed out by the Dewan in his letter dated 25th January 1897 to the Political Agent proposing the incorporation of Devasthanam with ayan villages (Appendix to the Administration Report of Fasli 1307) "by the permanent reduction effected by the late "Dewan Regent in Fasli 1302 in land assessment and the abolition of tree-tax, the Devasthanam "and charity accounts were affected by a fall of Rs 22,000 under receipts" and the administration of the Devasthanam had become increasingly difficult and the proposed amalgamation of Devasthanam and ayan lands and the allotment of a fixed amount for expenditure on Devasthanams was intended to secure the following advantages, namely (1 the reduction of expenditure on Devasthanam collection without trenching on pagoda services (2) the Devasthanam revenue would not be affected by the vicissitudes of seasons and the consequent difficulties in the collection of the revenue in respect of Devasthanam lands, and (3, the exemption from the liability of maintaining irrigation works in Devasthanam villages out of Devasthanam funds, the burden being shouldered by the Government It was on a consideration of all these facts that the amalgamation was effected and a permanent annual allotment of Rs. 1,18,000 was fixed for the maintenance of the several temples and other charities with the sanction of the Paramount Power The Government is therefore under no legal or moral obligation to expend more than the said amount on Devasthanams and charities, but they have all along been expending more than the said amount and the expenditure during the last eight years has been more than half as much again as the above allotment The charge against the Government of their having gained by the incorporation of Devasthanam with ayan lands, and of their having neglected their trust in respect of temples, etc, and starved them is thus absolutely baseless Mr S. Ratnaswami Aiyar's suggestion that Devasthanam lands should again be segregated is impracticable and even if it were possible to do so, it would serve no useful purpose and is not likely to benefit the Devasthanams to any the slightest extent

11. It must no doubt be admitted that since the Great war of 1914 there has been an enormous rise of prices all round and that the conduct of worship in temples on the same scale as before has become an impossibility except in the case of a few important institutions which are provided with *sâmân attam* (or supply of the required quantity of the several articles needed for use) instead of a lump cash allotment out of which the articles have to be purchased. On account of the increased cost of living, there have been loud and insistent complaints from all temple servants (as from others) about the insufficiency of their pay which was fixed more than 30 years ago, and their demand for increased wages is certainly reasonable. Some increases have been sanctioned here and there, but that could not alleviate the general discontent and has not been considered adequate even in those cases. Though I cannot accept

the conclusion of the Devasthanam committee that the State is *bound* to spend on Devasthanams 2 7ths of its present total land revenue, or about 2½ lakhs of rupees a year, I think that the State may incur some reasonable additional expenditure on Devasthanams etc, to minister to the spiritual needs of the people resorting to the temples, wherever the needs are found to be real It seems to me, however, that this could be done effectively within the total expenditure now incurred on Devasthanams and I shall try to show later on how it could be done

12 We shall now see what the proposals of the Devasthanam committee are regarding the revision of the expenditure on Devasthanams etc and what their conclusions are on the other matters referred to them for consideration The *committee premises its proposals for* the revision of expenditure by observing that they are based on the assumption that the Government are prepared to incur at present additional expenditure of Rs 22,000 a year The committee's proposals regarding temples which are classed as major institutions have been made under the following heads,

(i) *Padittharams* or allotments for the purchase of articles required for daily worship in the temples, (paragraph 10 of their report)

(ii) *Festivals* in temples (paragraph 11 of their report), and

(iii) *Establishment* in temples (paragraphs 15 and 16 of their report) With regard to (i) Padittharams, their recommendations may be summarised thus (*a*) The present allotment, which was fixed more than 30 years ago, is insufficient and an increase is necessary except in the case of the Thirugokarnam temple and Poojai veedu, which have *saman dittam* (*b*) No enhancement need be made in the case of *parashtiam kattalais* (which have a total padittharam of Rs 6,354—12—1) owing to financial considerations and also to the difficulty of exercising proper supervision over them, (*c*) It is unnecessary and inexpedient to increase the padittharam for minor temples, (*d*) Increase of padittharam need be considered only in respect of 25 temples—9 in Alangudi Taluk, 11 in Thirumayyam Taluk and 5 in Kolattur Taluk (noted in the margin)—which have each a padittharam of over Rs 300 a year and are also otherwise important Of these the Viralimalai temple has been handed over for private management and it does not therefore require any increase now Even of the rest the case of the temples at Vijayaraghunathapuram, Ammankurichi, Durvasapuram, Tanavur, Thirukkalambur and Virachilai may be considered later, (*e*) Increase of padittharam cent per cent is necessary. It should be the goal, though we may start with an increase of 50%. The total increase of padittharam for all the 25 temples comes to Rs 9,685-0-10 and for the 18 (excluding the six specified above) to Rs 7,665—13—1, a year (*f*) If the Government be inclined to show the same concession also to temples of less importance and with smaller padittharam, the allotment for padittharam will have to be further increased by Rs 1,287—9—8 a year.

13 Regarding festivals, the committee, has also considered along with the revision of the expenditure on them, the two questions referred to them in connection therewith, namely (1) whether it is necessary to continue them, and (2) if so how they can be more efficiently managed With regard to the first question the committee observe that festivals are "dramatisations of Puranic stories and are intended to remind the votaries of the deeds of "valour, grace, mercy and love of the several gods worshipped by the people", which is done by decorating the images of the deities, mounting them on different vehicles (vahanams) and taking them out in processions, that "the generality of people want the spectacular shows" in connection with the celebration of such festivals and apprehend evil if they be discontinued The committee accordingly recommend the continuance of these festivals till they die a natural death Regarding the second question, the committee remark that festivals are not conducted as efficiently as they should be, the causes being (1) the delaying of processions too long at nights, (2) the insufficiency of *dittam* (allotment of expenditure), (3) the apathy and neglect of the people in regard to the performance of the oothems or services which they have to perform in connection with festivals and the inability of the village officials to enforce the services and (4) the absence on the spot of responsible and high placed officials to supervise the conduct of festivals These festivals are held either weekly, monthly, or annually. The present total allotment for festivals in all temples to Rs 22,574—12—10 (as detailed in Appendix II) If all the festivals in all the temples are to be properly conducted the present expenditure will have to be doubled But "it is far better to arrange for the proper conduct

1. Alangudi
2. Ambalkoyil
   Arayeswarankoyil
4. Perungalur
5. Iruvarangulam
6. Irumaraiyur.
7. Piravidiyapatti
8. Prasannavinayakaperumal.
9. Ammanikoyil
10. Devarayapuram.
11. Kalamedu
12. Nedumgudi.
13. Pandavai
14. Perumal
15. Sivalokanathaswami Perumal koyil
16. Tirukkattupalli
17. Tirumayyam Perumal koyil.
18. Tirumayyam Sivan koyil.
19. Vadavalam.
20. Avadayar koyil
21. Keeranur
22. Kudumiamalai.
23. Kunnandar koyil
24. Narthamalai
25. Thenmangudi.
26. Thiruvengavasal.
27. Viralimalai
28. Vundavalapperumalkoyil (Town)

"of festivals in a few temples than to seek to get them well performed in very many temples, which will only mean attempting the impossible" Hence the committee propose increases only to the more important of the institutions, which have two festivals in a year and have *a dittam* (allotment) of not less than Rs 150 a year for festivals. Even of these institutions, the committee leave out the Tirugokarnam and Narthamatharswami temples because both of them are sufficiently well provided but they suggest an increase of Rs 200 under remuneration to Vedapatavanam brahmins in the former temple The temples selected by the committee for increase of festival *dittam* are 28 in number (specified in the margin). The total allotment for them now is Rs 10,874—6—9 and the committee propose to increase it by 50 per cent which comes to Rs 5,437—4—0 Out of this, the increases in respect of Avadayarkoyil temple which is outside the State and of Viralimalai temple, which is under private management, are considered unnecessary, the total proposed increase for the remaining 26 temples being thus Rs. 4,903—13—8 It is observed that if the Government should think of sanctioning a similar increase to all the temples in the State where festivals are conducted, the total expenditure would come to Rs. 11,287—6—5. The committee suggest that if at any time or in any place it should become impossible to take out the deities in procession, there could be no objection to the images being decorated and mounted on special vehicles (*vahanams*) and kept in the outer mantapam till about 11 p m for devotees to worship them *in situ*.

14. The third item of the proposed revision of expenditure is the strength and scale of pay of the establishment maintained in the temples Before considering this question, the committee suggest the removal of 18 institutions noted in the margin from the list of those included in the accounts relating to the 'A R C I' (assignments to religious and charitable institutions). The reason for this is that except in respect of them of three (Nos 1, 2 and 7) no expenditure has been incurred in recent years in respect of the remaining 15, and that the expenditure incurred in respect of the three institutions could be conveniently tacked on to other ones of which they are only branches as detailed below. No 1. Ponnanganippatti with an allotment of Rs 148—10—0 a year to Varappur temple; No. 2 Malayamarungai (with an allotment of Rs. 12—11—4 a year) to Perungalur and No. 7, Sengavalanadu (with an allotment of Rs. 3/8 a year) to Sengattunadu.

1. Ponnanganippatti.
2. Malayamarungai.
3. Parambippallayam.
4. Pulavankadu.
5. Vanakkankadu
6. Pilavudutha.
7. Sengavalanadu
8. Karappattipatti,
9. Rayapuram.
10. Neikkonam.
11. Perungudi
12. Velangudi.
13. Arumppatti.
14. Anjyam
15. Brihadambalpuram.
16. Seerangampatti
17. Ammampettai.
18. Adugappatti

15. With regard to the strength of the establishment in temples, the committee state that all the temple sibbandies examined by them have uniformly stated that no reduction is possible and they generally agree with their views. It is no wonder that temple sibbandies are not prepared to vote for their own extinction, but the committee should not have so readily accepted the interested opinion of those persons The committee illustrate their views by referring in detail to the existing establishment of three temples, one in each Taluk—Vadavalam temple (Alangudi Taluk) Perayur temple (Tirumayyam Taluk) and Kudumiamalai temple (Kolattur Taluk) They observe, however, that in the cases that may occur occasionally of vacancies of some of the posts due to the death of the incumbents not being filled up owing to the dearth of suitable applicants and generally whenever vacancies arise, the question of abolishing such posts may be considered, but they would not recommend the abolition of any post except where such post has remained vacant for a long time and no complaint has been raised about its having been kept unfilled With regard to the question of the increase of the pay of the various temple servants the committee observe (1) that the cash pay attached to the majority of the posts is very insignificant, being only a few annas (2) that it is true that excepting some of the servants like the poojakar, the cook, the store-keeper and the golla, most of the temple servants have other primary occupations and it may therefore be said that no increase of pay is necessary except in the case of the poojakan and others specified above, but (3) considering the great increase in the cost of living and the depreciation of the rupee since the cost pay (in the case all servants) was fixed over 30 years ago and all of them have been expecting an increase, it is necessary that the pay of all should be enhanced They suggest that the pay may be increased by 50 per cent or at least 25 per cent. They consider a rise of 25 per cent to be sufficient in the case of town temples because their establishment got some increase in 1920. They would fix Rs. 14 as the maximum pay of a cook Rs 15 (and Rs 20 in exceptional cases) as that of a poojakan and Rs. 15 as that of temple monagars. Appendix

III of the report gives the details of the proposals for the increase in respect of the several temples Excluding parayashtram kattalais, the total present expenditure is said to be Rs 33 161—11—0 Accordingly as the proposed increase is 25 per cent or 50 per cent the total expenditure is Rs 39,524—4—0 or Rs 42,264—0—0 respectively, the corresponding increase over the present expenditure being Rs 6,362—9—0 or 9,102—5—0 They finally recommend a 50 per cent increase and observe that the State could afford it They also anticipate the necessity for a further increase sometime hence

16 Paragraph 12 of the report deals with *Minor institutions*, which are Government aided as opposed to Government managed temples A list of these is reported to have been published in 1918 The committee's opinion is that though the Government are ultimately responsible for the proper management of these institutions (as of all religious and charitable endowments), no active interference on the part of the Government is necessary except where necessary to set right individual cases of mismanagement The committee suggests that a register may be ordered to be maintained by the village officers in respect of these institutions similar to No 18 (irrigation sources) particulars being entered therein with regard to each of its nature, the nature and extent of Government aid, nature of the services to be rendered and the persons responsible for the performance thereof and that these registers may be checked like other village accounts and registers by the Jamabandi officers These suggestions appear to be sound and may be accepted

17 The remaining class of religious and charitable institutions—*Chuttrams*—are dealt with in paragraph 13 of the Committee's report, the questions considered being (1) whether they need be continued, and (2) whether the scale of expenditure in them require revision. The total number of State Chuttrams is stated in the letter of the Dewan Peishkar to be 15, but the Committee deal only with 14 (a list of of which is given in the margin), the difference being due to the omission of a watershed at Arianippatti the dittam for which is said to have been amalgamated with that for the temple at Vythikoil. In 8 of these institutions (Nos 1, 4, 5, 6, 7, 10, 12 and 13 in the list) there was no feeding at any time or the feeding had been stopped long ago They are supposed to be used as rest houses and the expenditure thereon consists of amounts spent on lighting and sweeping, pay of watchmen of some adjoining oorani or the worship of a Pillaiyar temple near by. No 7, Tirumayyam is not a Government chuttram, but only a private charity A sum of Rs 155—6—0 is allotted in the name of this chuttram, but it appears that out of this amount, a sum of Rs 60 is being spent in the performance of two mandagappadies in the local Siva temple and two in the local Vishnu temple, the balance of Rs 95—6—0 not having been utilised at all during recent years Actual feeding was taking place in only five out of the other six (Chinniahchuttram, Ammachattiam, Viralimalai, Mathur and Town), *Sadavarti* (rice and other food stuffs along) being given in Kolavoipatti chuttiam. The committee find that most if not all of these institutions have outlived their usefulness and very few people are being fed in them They suggest the abolition of all of them with the exception of the following namely (1) Ammachuttram (2) Viralimalai and (3) Town Subsequent to the date of Committee's report, the chuttrams at Kolavoippatti, Mathur, and Ammachuttram have been abolished, the one at the last named place quite recently We may safely abolish the feeding at Viralimalai chuttram also The feeding here is being done on the 'contract' system, the cook being paid at a fixed rate for each brahmin fed therein It is stated in the report that on account of the free feeding of brahmins in a patasala newly opened by a chetti who has taken up the management of the Viralimalai temple, the number of brahmins fed in the chuttram is not even one per day on an average There seems to be no justification for the maintenance of this chuttram The Town chuttram alone will have to be maintained for some years at least It will, however, have to be reformed and the question may be considered separately. The committee recommend the enhancement of the padittharam (based on the actual expenditure in Fasli 1336) and of the pay of the establishment of the Town Chuttram by about 20%, or a total increase of Rs. 1,860-10-3 a year. The net result of the Committee's proposals regarding chuttrams is a saving of Rs 5,535—15—2 (compared with the allotment for Fasli 1334) or of Rs. 4,578—12—1 compared with the actuals of Fasli 1333).

1. Ichu idichatti am (Tanjore road—9th mile)
2 Kolavoippatti chuttiam (Arantangi road—10th mile).
3 Tirumalaiyappan chuttiam (Chinniah chuttiam) (Tanjore road—7th mile)
4 Vambur (Alangudi road—7th mile)
5 Avippatti
6 Tirumalaiyasamudiam (Arantangi road—2nd mile)
7 Tirumayyam
8 Kolathur (Ammachuttiam) (Trichy road—11th mile)
9 Viralimalai
10. Kenivannal chuttiam (Trichy road—41st mile)
11 Mathur chuttiam (Trichy road—30th mile)
12 Kavalapatti watering tank.
13 Kolumbil or Puttur.
14 Town chuttiam

18. With regard to the *managing agency*, the committee consider that the proposal of the Dewan Peishkar to entrust the management of Devasthanams to village panchayats is not feasible They state that an attempt to introduce that system in 1918 proved abortive, the causes being (1) the poverty and ignorance of the generality of the villagers (2) the unwillingness of the few rich and leisured among them, which is due partly to their resenting the interference of Government servants, and (3) quarrels and factions among the villagers. They think

that the newly formed Village panchayats may be entrusted with the work, but some time must elapse before that is done. They are also of opinion that in any event, important temples, which are not merely of local importance, must be managed by the Government only. They consider, however, that the present system of management is not very efficient because the revenue officers from top to bottom do not and could not be expected to devote proper attention to Devasthanams and some reform is needed. The appointment of a separate Devasthanam Peishkar, with Devasthanam Tahsildars and Inspectors under him is not considered to be desirable because (1) it would be too costly (2) the Devasthanam department could not work efficiently without the co-operation of the revenue department and would not command the same respect as the latter ; and (3) revenue officials could discharge more efficiently some items of Devasthanam work, such as the procuring of labour and the realising of fines and other dues. The committee suggests therefore that the management of Devasthanams must continue to be vested in the Revenue Department, relief being afforded to the revenue officers by the appointment of one or more Devasthanam Inspectors, who should look to the account part of the work (verification of temple properties and stores and all temple accounts, the executive part such as the conduct of festivals being left in the hands of the revenue officers both being subject to the control of the Dewan Peishkar, who will define their respective duties to prevent overlapping. The committee also suggest that some relief may be given to the Personal assistant to the Dewan Peishkar so as to enable him to devote more personal attention to Devasthanam work, that some responsible officer should be fixed with the duty of seeing that articles supplied by contractors to Devasthanams are of good quality and true to the samples furnished by them, that the present system of purchase of stores in a central Devasthanam office which distributes them to the several institutions is efficient and may be continued and worked more efficiently by strengthening the Devasthanam office and raising the pay of the clerical staff. The suggestions appear on the whole to be sound and practical.

19. The next question considered by the committee is that of *ooliems* (paragraph 18 of the report). Their opinion is (1) that non-Hindu pattadars should not be altogether exempted from their liability to render the service, but they should not be asked to do personal service and should be made to contribute towards its cost (2) that for the present there will be no difficulty in getting the service done by Hindu pattadars who form the vast majority, (3) that the *major ooliem* (car dragging service) should be retained but (4) the *minor ooliems* may be abolished and a money cess levied *in lieu* thereof at so much per rupee of the assessment, that the maximum may be 2 annas in the rupee and we may begin with 6 pies in the rupee ; that the cess should be levied in respect of enfranchised inams as well as *kadamai* lands ; and (6) that the cess should be uniform and have no reference to the nature or extent of the services previously rendered by any pattadar or group of pattadars and no enquiry should be made about it. They further state that various grants of lands for services in temples are being now enjoyed rent free by persons who do not perform such services and recommend that the services may be abolished and the lands resumed. They further suggest that if the *minor ooliems* are to be retained, (1) a clear and precise record should be prepared of the nature and extent of the services to be rendered and the persons bound to render them : and (ii) all oohems which partake of the nature of supply of articles such as kids, poles, ropes, festoons, fire-wood etc., and do not relate to mere personal service should be abolished and no one should be required to supply any of them free of cost.

20. The committe are not in favour of referring to taluk panchayats the settlement of disputes relating to *respects* in State temples. They think that these panchayats could not do the work satisfactorily because (1) of the difficulty of finding competent and willing persons ; (2) of the want of facilities for such bodies to conduct enquiries ; (3) of the want of necessary local knowledge on the part of those residing in taluk headquarters ; (4) the Government should always be the final appellate authority in such matters. They suggest that a record of the existing practice regarding respects should be accurately maintained in each temple. I agree with the views and suggestions of the committee on this point.

21. Lastly, with regard to the standardisation of the condition subject to which temples are to be handed over to private management, the committee remark and I agree with them that stereotyped conditions are unnecessary and undesirable, that the genaral conditions regulating the cases of transfer already made (in respect of the temples at Rangiyam, Valayapatti, Viralimalai and Pillamangalam) may be generally adopted, these conditions being (1) that the transferee is given disciplinary jurisdiction over the subordinate officials attached to the temple; (2) that the existing paditharam is handed over to the transferees (3) that the trustees have to maintain proper accounts open to inspection by officers of and above the rank of a Tahsildar ; and (4) that the Government do not otherwise interfere except in cases of mismanagement.

22. In his additional note (dissenting minute), Mr. S. Ratnaswami Aiyar draws pointed attention to the fact of the Government being in the position of "trustees" in respect of Devasthanams and charities and makes the following suggestions : (1) That "oohem cess"

should not be levied in respect of all the lands in the State, as the owners of what were originally Devasthanam lands were alone liable to render minor coliems, owners of ayan lands not being liable therefor and that for a proper settlement of minor coliems it is absolutely necessary to identify Devasthanam villages and lands and this could be done by a proper enquiry, (2) That of the Pararashtram Devasthanams the recent increase of padittharam for Tiruppati should be made permanent and that the dittam for Madura increased and so also the festival dittam for Avadayarkovil; and (3) that the padithaiam for the Alangudi temple should be increased because it is in a taluk centre.

23. The modifications suggested in the additional note (dissenting minute) signed by Mr Arunachala Ambalagarar are as follow

(1) Chinniah chuttram should not be abolished,

(2) Kolavoippatti chuttram should be continued;

(3) The padithaiams of all temples, big or small, should be increased. If increase to the same extent could not be given to all temples, if necessary by giving a smaller rice to the more affluent ones so as to keep the total net-increased expenditure within the limit proposed by the committee

(4) There should be a reserve establishment of at least two gurukkals to replace undesirable gurukkals and fill up vacancies in temples for which no suitable hands are available

(5) A notice board should be put up in front of every temple showing the prescribed rates of fees for archanas etc

(6) The allotment for Vedaparayanam in the Tiruvarangulam should be raised atleast by Rs 100

(7) Coliems should be continued and a cess should not be levied in lieu thereof.

24 The Dewan Peishkar, to whom the Devasthanam committee's report was sent for remarks on 30—10—26 has submitted a reply dated 14—11—27 He agrees generally with all the recommendations of the committee. He says that feeding may be stopped in Viralimalai chuttram, and thinks that it is possible to reduce the strength of the establishment even in important temples and suggests that *dasis* may be abolished in all temples.

25 It may be noticed here that the result of the financial proposals of the committee is as follows The total maximum increase of expenditure on temples which they would recommend comes to Rs 37,539—12—0 and the minimum to Rs 18,932—3—9 as detailed below

Increase of	*Maximum.*	*Minimum.*
	Rs A P.	Rs A P.
(*a*) Padittharam . ..	17,150—0—7	7,665-13—1
(*b*) Festival dittam	11,287—6—5	4,903-13—8
(*c*) Establishment	9,102—5—0	6,362—9—0
Total ..	37,539-12—0	18,932—3—9

The committee's proposals about the chuttrams would result in a saving of about Rs 5,000 and if all the chuttrams except that in the Town are abolished, there would be a saving of about Rs 11,000 The committee do not seriously press for the maximum increase being given effect to at present If therefore the committee's proposals are given effect to, the net increase of expenditure on the religious and charitable institutions of the State will vary roughly between Rs 8,000 and Rs 14,000. The proposed increase is thus not very great But the question is whether even such an increase is necessary and whether such increase is likely to make the temples more useful and efficient It appears to me that the answer must be in the negative The proposed increases are not likely in the least to allay the discontent which they are intended to remove. If at all, they are likely only to accentuate it, and the unsatisfactory conditions prevalent in temples will continue as before unless some more drastic steps are taken to reform them

26. The use and importance of a temple depends not on its past history or its architectural beauty, or the extent of its endowments or the strength of the establishment that prey upon it but on the number of the worshippers that it attracts. Our attempts should therefore be directed towards the improvement of temples in such a way as to make them cater to the spiritual needs of the people and the expenditure on temples should be graduated according to their popularity and the number of daily devotees and pilgrims that congregate therein. If a temple, whatever its pristine glory or historic importance or the beauty of its architecture, has ceased to attract people, there would be no justification for continuing the same establishment

or the same scale of daily or occasional expenditure that was in vogue before still less to increase the same, though it may be quite necessary to incur such expenditure as may be necessary to preserve its architectural beauty and conserve it as an ancient monument Our aim should be to retain and improve the essentials of worship in all temples, discountenance, if not completely abolish the non-essentials and weed out unnecessary or undesirable establishments and practices however much they may be sought to be supported by the sanction of age or antiquity

27 The most important function in a temple is the performance of ordinary every day *pooja* or worship and the *padithanam* and establishment for each temple are intended primarily to secure the due performance of this worship The conduct of *uthsavams* or occasional festivals at longer or shorter intervals may be said to be in the nature of luxuries, but it must be admitted that they have their own use in arousing the interest of the people in temple worship by making it more attractive and popular

We may consider what are the essentials of ordinary worship in the temples what kind of establishment and expenditure are necessary for its due performance what are the non essentials and excrescences that may be cut out and in what ways economy may be effected without sacrifice of efficiency The first and foremost essential of proper worship is in addition to the maintenance of the temple in good repair, the preservation of the temple of its premises in a perfectly tidy and clean condition The actual worship or *pooja* consists of *abhishekam* (bathing) *alankaram* (adorning) *archana*, *neivedanam*, *diparadhana*, etc (offerings of flowers and food, waving of lights, etc) for the idols Music of some kind has also to accompany the worship Ordinary worship has generally to be done at least once a day, but it extends to twice, four times or six times a day according to the importance of a temple

28 The establishment now maintained in the temples for the carrying out of the various duties in a temple may be classified under the following heads

I *Management and accounts* In most of the bigger temples, there is a separate manager (known as moniagar or *sampiithi*) (who has sometimes an assistant or a clerk or both to keep him) and an accountant (karnam) with a subordinate staff consisting number of men falling under all or some of following categories

(*a*) Store-keeper (அமைகாரன்) to be incharge of stores

(*b*) Store-keeper to be in charge of ordinary vessels

(*c*) Store keeper or Treasurer (golla) to be in charge of the temple jewels and ornaments, silver vessels and cloths used for adorning the idols (பரிஜிதம் & பரிவட்டம்)

(*d*) Watchmen (மெய்காவல்) who are also in some places treasurers of valuables

(*e*) Menials of a larger or smaller number classed under several heads, each of which is required to do only one kind of work, such as

(i) வைராவி—A sort of general servant, who is expected to attend on the moniagar and carry out his behests,
(ii) Amaiagars sthalathars (menials),
(iii) sweeper (வீதி),
(iv) lamp lighter,
(v) gardener, etc
(vi) shepherds in charge of cows (இடையர்)

II. *Worship*

(*a*) For the actual pooja one or more *poojakars* (gurukkal) assisted by
(i) archakars
(ii) adhyayanapattars (who recite the names of the diety during worship),
(iii) Bilvarchanai (reciters of sahasranamam),
(iv) Those that do *Sooryanamaskaram*, *Rudrajapam*, etc

(*b*) *Cooks* and their assistants (paricharakas) engaged in preparing food for *neivedanam*, including water carriers

(*c*) *Musicians*, who may be classed under the following heads
(i) Vocalists பாடகர் & ஓதுவார்
(ii) Those that play on instruments like veena
(iii) *Periya Melam* (pipers) consisting of players on
(*a*) நாயனம் (pipe)
(*b*) ஒதக்கு (pitch pipe)
(*c*) தவுல் (drum)
(*d*) தாளம் (cymbals)
(iv) Conch blowers (சங்கு).

(v) Players on big drums, etc (கரகர, டமுக்க, கரண்டை, தாளந்து, etc)
(vi) *Chinna Melam* (accompaniment to dancers)
(*a*) Nattuvan (conductor)
(*b*) Muttukkaran (player on mridangam)
(*c*) Players on small pipes, flute, etc

(*d*) *Dasis* who, in addition to dancing, do some other services such as waving fans, waving lights (ஆராத்தி), etc

(*e*) *Paraphernalia bearers* சோபதாரம் (chobdars) bearers of umbrellas, chamarams, etc

(*f*) *Suppliers of flower and milk*—மாலைகட்டி, பாலக்காரன், etc

(*g*) *Artisans* carpenters, smiths pithworkers, etc

(*h*) *Bell ringers* (தாலாலையமணி)

29 A larger or smaller number of men under most, if not all of these different classes are employed in all the bigger institutions, but in most of them, or in nearly all of them except the Tirugokarnam temple, they have hardly any work at all owing to the paucity of worshippers and the want of any effective supervison Even in the few temples in which the services are more regular, the work allotted to each of these servants is very little and each of them is very particular in not lifting his little finger to help in the performance of duties not strictly attached to his place It is true that the cash pay attached to their places is very poor, but most of them have also *manyam* lands, which are enjoyed free of rent in lieu of the services attached thereto and they also get a share in the offerings of cooked food But there is a general feeling of discontent amongst them everywhere especially because of the manyam lands having yielded little or nothing on account of the successive failures of the season during the last five or six years The result is that, as a rule, the establishment consists of a set of idle, refractory and insubordinate persons, who do their services if at all in a most perfunctory manner, each trying to shirk his work as much as possible and shift his burden on to others, the temple buildings and premises are in a horribly neglected and dirty condition and the worship a mere farce

30 The daily padittharam of temple is intended to cover the cost of articles, rice, etc required for the preparation of நிவேதனம், offerings of cooked food to the deities, during the worship, which is expected to be performed up to six times daily according to the importance of the temple The food is expected to be prepared afresh each time an offering is made But in most temples the cooking is done not more than once a day and it is not uncommon for the same food being used for offering on different occasions The spoils are shared among the gurukkals and cooks and others according to the extent of their importance and influence In the few temples where cooking is done regularly, a much larger quantity of food than what is actually needed for the offering (நிவேதனம்) is being prepared, with a view to its distribution as perquisites among the servant and others In the Tirugokarnam temple, in particular, there is very considerable expenditure of cooked food, the distribution list including some officials and others who are not temple servants

31 I think that there is ample scope for considerable curtailment both in the establishment and in the padittharam of our temples without any detriment to their usefulness and efficiency, and that if retrenchment and reform be carried on the lines suggested below, there will be real improvement in the management of and worship in them First of all, the strength of the establishment in each temple should be fixed with reference to the *present necessities* of each, the system of having a separate hand or set of hands for attending to every small item of work should be abolished, the strength of the establishment being reduced so as to secure the minimum number of men, who will be full time servants, required for all the work in the temple In most temples it will be sufficient to have a single manager who will also be the accountant and store keeper, keeping all accounts and registers and being in charge of all stores, vessels and other belongings of the temple He may have one or more assistants only if the work is sufficiently heavy He will have a number of full time servants, who will attend to all the menial work of the temple, such as watching, sweeping, lighting, gardening and the like If the temple properties are very valuable and require special watchmen, they may be drafted from the police or the military as was suggested to me by the President, Council of Administration With regard to the establishment of gurukkals and their assistants and cooks, the number will depend for each temple on the number of times (காலம்) that *pooja* is performed therein daily, and the number of devotees that resort to it The maximum number of times that pooja is done daily in temples is six, (early morning morning, midday, evening, night and midnight) Even in such an important and premier temple of the State as Tirugokarnam which is situated in the capital town, very few attend the worship except in the mornings and evenings It goes without saying that in out of the way places in the mofussil, hardly any attend the worship except occasionally, with the result that the pooja is performed in almost all the temples most perfunctorily and not more than once or

twice a day. It is quite necessary that the number of *kalams* of *pooja* in each temple should be fixed after enquiry with reference to the attendance of the people during the worship. Four *Kalams* ought to be sufficient even in the biggest State temple that at Tirugokarnam) and the number may be conveniently reduced to two or even one in the majority of the temples in villages. Assistant gurukkals, archakars and adhyayanapattars (who recite the various names of the deities during archana) are wholly unnecessary in temples where worship is sparsely attended and the number of archanas that have to be performed on behalf of worshippers is few and far between In most temples the duties of a cook could be conveniently performed by the gurukkal himself and excepting Tirugokarnam and a few other temples, a single cook ought to suffice for even the bigger institutions

32 With regard to musicians, in most of the temples they never do their duties regularly Nor is it necessary to have a large number of musicians playing on different kinds of instruments in temples which, whatever their pristine glory, are now practically deserted. It seems to me that in nearly all the temples the services of pipers may be reduced to the barest minimum and may be required only during festivals or other important occasions and not for daily use. Conch blowing and the beating of big drums may be done by the ordinary menial establishment as also the ringing of the temple bell, which alone ought to be quite sufficient for nearly all temples for daily pooja

33 *Dasis* and with them the *chinna melam* establishment may be abolished in all temples, big or small throughout the State In the Tirugokarnam and a few other temples there might be great popular opposition to their abolition There is always such opposition to all useful and beneficial reforms and we must not be deterred by it. If we face it resolutely it will fizzle out in no time It is seen from a copy of an order of the Government of Mysore dated 10—4—1909 (found in the file in Dis No 3053/C of 1915) that all *devadasis* were completely excluded from the performance of every kind of service in all State temples in Mysore as far back as 1909 and all service inams in their enjoyment ordered to be enfranchised I think it is high time that we followed the Mysore example I understand from the President, Council of Administration, that the institution of *devadasis* has been abolished in Travancore also. Even in this State, there are several temples which have no *dasis*. It could not therefore be said that they are an absolute necessity for worship in Hindu temples The Government of this State has already prohibited the dedication of minor girls as *dasis* as far back as 1915 (*vide* the Dis file No 3053/C of 1915) and there was a suggestion for the abolition of the institution made by a member of the Legislative Council in 1927 (*vide* Vol VII of the Proceedings of the Pudukkottai Legislative Council pages 32 & 33)

34. Paraphernalia bearers are likely to be required only during festivals and the maintenance of a permanent establishment for the purpose is unnecessary Similarly, a permanent establishment of artisans, such as carpenters and smiths is unnecessary and may be safely dispensed with A separate flower supplier is unnecessary. If the temple garden is well kept, the gardener ought to be able to supply flowers for daily pooja. Except perhaps in the Tirugokarnam temple, I doubt whether a பாலகாரன் (milk collector) is likely to do any work.

35. Secondly, with regard to *paditharam*, or allotment for articles required for use in temples in connection with daily pooja and lighting, I think the present system obtaining in all the temples (excepting Tirugokarnam and Poojai Veedu) of making a fixed money allotment out of which all the necessary articles are to be purchased is highly unsatisfactory and ought to be replaced by '*Saman dittam*' as in Tirugokarnam But the items of articles and the quantity of each may be considerably reduced by limiting them to the actual necessary requirements of each temple and putting a stop to the waste that is now going on. So far as I can gather, it is *Mahanevedyam* the offering of cooked rice, that is essential for worship and a very small quantity of it, about one-fourth of a Pudukkottai measure of rice, is all that is absolutely necessary for the purpose Condiments and cakes are all luxuries prepared merely to suit the convenience and comfort of the gurukkal and others who may have a share in them and they may be dispensed with as far as possible The only other article that is necessary is oil for lighting and also small quantity for *abhisheham* The quantities of these necessary articles may be fixed with reference to the requirements of each temple and it may be made a rule that the cooked offerings ought to be shared only between the gurukkal and the cook. This might give rise to some discontent at first but it will subside in course of time, and it may not arise at all if the pay of the establishment is sufficiently raised.

36 The committee has suggested that the maximum pay of the temple estblishment may be fixed as follows:—

(i) Monigams or Vicharanagars	...	Rs. 15	*per mensem.*
(ii) Poojakars	..	,, 15 to Rs. 20	,,
(iii) Cooks	...	,, 14	,,

I think that the pay may be revised as follows.—

(i) Temple Manager (*cum* accountant and store-keeper) (To vary with reference to the work of each temple)	...	Rs. 20 to Rs. 30 *per mensem*
(ii) Poojakars (With an allowance of Rs 5 for cooking)	...	Rs. 15 to Rs. 20 ,,
(iii) Cooks (where separate cook is necessary)	...	Rs. 15 ,,
(iv) Watchmen and other menials	...	Rs. 10 to Rs 15 ,,

37. There is not likely to be any increase of total expenditure on account of the revision of the establishment, as large savings will be effected in the following ways:

(*a*) Reduction in the strength of the establishment;

(*b*) Resumption and assessment of manyam lands now being enjoyed by the temple servants;

(*c*) Resumption of grants of lands made to various persons for services in several temples which are reported to be enjoyed rent free without the performance of such services (paragraph 18 of the Committee's Report); and

(*d*) Savings effected by the abolition of chuttrams (excepting the Town chuttram)

Our resources may be augmented to some extent by the sale of unnecessary vessels and other moveables that are now encumbering the store rooms in some of the temples. It was also suggested to me by the President that a considerable amount may be realised by the sale of idols which have become mutilated to some extent and therefore unfit for worship, but are likely to fetch good prices as antiques and curiosities.

38. With regard to festivals, I do not think that there is any justification for increasing the *dittams* or allotments for them. As I have already stated, they are only in the nature of spiritual luxuries and those that need them ought to be made to pay for them The number of festivals ought to be reduced so as to admit of the proper conduct of those retained within the existing allotment. Wherever these festivals are popular, private persons do even now undertake to defray the expenses of a larger or smaller number of *mandagappadies* in connection with them People should be encouraged to take up the conduct of these festivals and defray all expenses in connection therewith. Where the people are indifferent and would not open their purse strings, they must be content with the conduct of the festivals on a modest scale and put up with the reduction of some or even most of them. And as suggested by the Committee if at any time or in any place it should become impossible to take out the idols in procession, the images will have to be decorated and worshipped *in situ* only in the premises of the temple

39. Closely connected with festivals, is the question of *ooliems* to which I shall refer at once. *Ooliems* to temples are customary services rendered mostly in connection with festivals in temples. They are of two kinds, major and minor. Major ooliem consists in the dragging of temple cars. This is an incident of land tenure in respect of ayan lands. and every holder of such lands is bound by the terms of the cowle under which they were converted from *amani* into *kadamai* tenure to render such service. According to the present practice every land holder has to furnish men at the rate of one for each patta held by him. I have dealt with the question of major ooliem in my note on the Ooliem Committee's report, my opinion being that this service should be commuted in the case of all landholders, Hindus as well as non-Hindus, into a money cess at the rate of one to two annas for every rupee of the assessment. The question of minor ooliems is much more complex and difficult of solution. These ooliems consist chiefly of (1) supplying men to bear the idols in processions; and (2) supplying articles such as kids, coconuts, plaited coconut leaves (தோரணம்), festoons, green leaves, hides, etc., for use during temple festivals I quite agree with the opinion of the Committee that in any event the obligation to supply any of the articles above referred to free of cost should be abolished and all articles supplied should be paid for. I also agree with them that the obligation to render personal service should also be abolished and such services should be got done by engaging coolies. The only other questions are (1) whether any and what cess is to be levied in lieu of such services and if so; (2) from whom is such cess to be levied Of these, the really important and difficult question is the second, and we have to decide with reference to it (*a*) whether all or any of these services are voluntary or of legal obligation; and (*b*) how the obligation, if any, to render such services arises,—whether it is an incident of land tenure as in the case of major ooliem, or whether it is personal and if so, which class or classes of persons are liable to render such services. Once it is found that that the services are obligatory and who are liable to render them, there will be no difficulty in accepting the recommendation of the Committee that the services should be commuted into a money cess.

40. The Committee takes for granted that the services are obligatory and it cuts the Gordian knot by recommending that the money cess into which the services are proposed to be

commuted should be levied as a burden on all lands, ayan as well as enfranchised inam lands, and that we should administer a sort of "rough and ready justice" by imposing a uniform rate of cess on all land holders without any enquiry as to the extent or nature of the services to be performed by each pattadar or group of pattadars. This does not seem to be a satisfactory solution and is sure to create wide spread discontent The fact appears to be that most of these services were freely and voluntarily rendered by the people at a time when they were less sophisticated and their faith was more genuine and lively than now and it was considered more a privilege than a burden to perform such services It transpires that in a large number of cases, these services have nothing to do with ownership of land and they are expected to be done by the '*Nattars*' that is to say, inhabitants of some village or villages It is difficult to see how an obligation to perform an onerous service can arise or be validly enforced against any one by reason merely of his residence in any particular village Such an obligation is no obligation at all, because it could be readily put an end to by a mere change of one's residence. Besides it would be manifestly inequitable to penalise any subject of the State merely for his residence in any particular village and it would be worse still in the case of a non—Hindu. The mere fact that such services have been rendered for any length of time by any villagers or groups of villagers will not be sufficient to create a legal obligation for the continuance of such services unless it is made out that there was a *quid pro quo* or legal consideration for their performance Such a consideration exists in the case of major oohems, because their performance is expressly stipulated in the cowles issued to landholders when the *amani* was converted into *kadamai* tenure.

41 It is not clear whether in any case the performance of minor oohems has been expressly made an incidence of landholding But there can be no doubt that the liability should be limited only to cases where it is made out to be a burden attached to the holding of land. There is considerable force in the contention of Mr. S. Ratnaswami Aivar that the cess in lieu of minor oohems should not be levied in respect of all the lands in the State but only in respect of such of the lands as were originally Devasthanam lands and the committee's recommendation to impose the obligation not merely on avan lands but even on inam lands (which are exempt from obligation of any service) is wholly unjustifiable There is at present very great uncertainty regarding the obligatory character of these oohems, the persons from whom such services could be demanded as of right and the basis of such obligation The claim in respect of these services is being stoutly opposed by a large number of people and their number is ever on the increase. The fines levied by Government for the non-performance of the services and the unrecovered arrears of these fines known as "vasakhattu" arrears are steadily going up In a few cases where the Government had enforced these demands, the parties concerned have succeeded in establishing in the Chief Court their non-liability for such demands The whole question has to be thoroughly examined with reference to each temple and should be decided definitely once for all. A Special officer deputed to examine this question has submitted a number of reports regarding the temples in the Kolattur Taluk and I propose to take them up for consideration at an early date It seems to me that the levy of a general oohem cess in lieu of minor oohems is neither just nor practicable and that what should be done is to ascertain and clearly decide in respect of each temple,

(1) Who are the persons liable to perform minor oohems ·

(2) What exactly is the nature and extent of the services to be performed by each of them;

(3) What the value of such services is and how the value is to be recovered in case of non-performance of the services. It is also desirable as far as possible to get these services compounded by money payments Most people would be willing so to compound their liability and it would be best for the Government to get their claims compounded in that manner especially where the claims are of doubtful validity. These services should as a rule be got done by engaging coolies in every case where the cost could not be met from the existing dittam for festivals in connection with which those services have to be rendered The only course open to the Government is to reduce the number of festivals or abandon the processions or otherwise curtail the expenditure on festivals to such extent as may be necessary. It may however happen that in some places the 'nattars' or other people are willing to continue to perform such services in consideration of some precedence in the distribution of temple respects or honours. In such cases there can be no objection to our utilising their services and allowing them to enjoy the honours shown to them for the performance of such services It would also be necessary to stop such honours to persons who refuse to perform the services for which the honours were given to them.

42 I have already stated that there should be no increase of expenditure as a rule, on any of the major temples and that there should be retrenchment in the strength of the establishment, the number of *kalams* of worship and of the quantity of articles prescribed for use in each temple, with a view to keep the expenditure within the present allotment. If in any locality the people should be dissatisfied with the proposed reductions they ought to come

forward to supplement the allotment made by the Government in order that the worship may be conducted on the extensive scale that they desire That alone will be evidence of the sincerity of their faith and the protestations of their anxiety for the proper conduct of worship in temples The Government need have no objection to the handing over of the majority of the State temples along with the existing allotments therefor to private agencies provided there is sufficient guarantee of the proper management of them by such agencies

43 The committee's recommendations regarding minor institutions and chuttirams have been considered already (paragraphs 16 and 17 above) I have observed (paragraph 18 above) that the committee's suggestions regarding the managing agency for these institutions are on the whole sound and practical I may add that the question of appointing one or more Devasthanam Inspectors may be considered after the retrenchment and reform in respect of temples has been effected As observed by the committee, the extensive part of the work relating to temples can and ought to be efficiently attended to only by the revenue establishment and all that is necessary to be done by other agency is the proper check of their accounts At present, there is a Head accountant and six clerks in Dewan Peishkar's office attending to Devasthanam work I think that this establishment may be reduced and the work done more efficiently if the reforms suggested above are effected and the accounts and registers kept in temples are simplified and standardised The Head accountant's place may be converted into that of an inspecting Auditor The Devasthanam accounts appear at present to be audited only in the Dewan Peishkar office I consider it necessary in the interests of efficiency that the accounts should be audited in the Darbar office This could be effected without extra expenditure by transferring some of the clerks in the Devasthanam section of the Dewan Peishkar's office to the Darbar office The Personal Assistant to the Dewan Peishkar has now been relieved of his magisterial duties and he would be able to devote greater attention than before to Devasthanam work I consider it necessary in order that he may be able to do full justice to that work that he should be a Brahmin or at least a caste Hindu The Personal Assistant Mr. Thangaswami Pillai, is seriously handicapped by his being a Christian. The Dewan Peishkar does practically no magisterial work and has comparatively much less work to do than formerly when there was no Additional Chief Magistrate and the Dewan Peishkar was discharging all the duties of the Chief Magistrate He is a touring officer and is in charge of both the Revenue and Devasthanam departments It ought to be quite easy for him to exercise effective check over the management of temples if only he made it a point invariably to inspect the temples at least once a year in every place that he has to visit on other business. On the whole, I think it ought to be possible to secure efficient management of temples without any appreciable extra expenditure.

44 I have already expressed my agreement with the committee's views regarding the settlement of disputes concerning respects in temples and the conditions relating to the transfer of the management of State temples to private persons With regard to the latter subject, I would add that the Government should as a rule favour such transfers and offer inducements to rich and charitably inclined persons to take up the management of temples. It is reported that some of those who are willing to do so are scared by the prospect of their being insulted and worried by the subordinate revenue officials to whom their applications are referred for enquiry To avoid this, it may be made a rule that enquiries into such cases should be made directly by the Tahsildars, who may be instructed to conduct such enquiries expeditiously and to treat the applicants with due consideration and respect The only suggestions of Messrs. Ratnaswami Aiyar and Arunachala Ambalagarar which are of a general character are those relating to colleges and they have been considered already. Their other suggestions are either for increase of allotments to individual institutions or relate to matters of detail regarding the management of temples In view of the opinion I have already expressed, I am unable to accept the recommendation of these members for increases of allotment Mr Arunachala Ambalagarar's suggestion that there should be a reserve establishment of at least two Gurukkals may be examined. The suggestion for putting up a notice board in every temple showing the rates of fees presented for the performance of archanas is good and may be adopted

45. My views on the questions dealt with in the Committee's report may be summed up as follows :—

(1) The arrangement of 1897 incorporating revenues from Devasthanam and charity lands with the general revenues of the state and the allotment of Rs. 1,18,000 a year for the maintenance of all state religious and charitable institutions was made with the sanction of the Paramount Power. Nobody could go behind it, nor is it necessary or desirable to do so. The arrangement has really been beneficial to the institutions concerned. The Government have in fact been spending much more than the allotment The Government have no intention of disowning their responsibility for the proper maintenance of Devasthanams. But we could not admit that the Government are either legally or morally bound as opined by the

committee to expend 2/7ths of the total land revenue of the state on Devasthanams. It is not practicable now to identify and sequester the lands that originally belonged to Devasthanams and it would serve no useful purpose to do so

(ii) Though the Government are in no way bound to incur increased expenditure on Devasthanams they may do so to some reasonable extent if it be really necessary for the purpose of satisfying the real spiritual needs of the people But there is no such necessity and the existing total allotment would suffice for the purpose if it is properly utilised.

(iii) The proposals of the committee to retain practically the whole of the existing establishment in all major (or Government managed) temples and enhance their pay by 25 to 50 per cent and the existing *padittharams* and *festival dittams* for at least the more important of those institutions to the same extent cannot be accepted.

(iv) The committee's opinion that in the case of minor (or Government aided) temples, no interference with them is necessary except to set right individual cases of mismanagement may be accepted as also the suggestions of the committee for the maintenance of registers of such institutions on the lines of register No 18 relating to irrigation sources and their scrutiny and check by Jamabandi officers

(v) The committee have suggested the abolition of all chattrams with the exception of those at Ammachattiam, Viralimalai and Pudukkottai Town Ammachattram has been abolished recently and Viralimalai and all other existing chuttrams, excepting that in Pudukkottai Town may be abolished The Town chuttram should be kept on for some years more and the question of improving it in the meanwhile may be considered separately,

(vi) Regarding, the Managing Agency, I accept the opinion of the committee that it is *premature to entrust the management of Devasthanams to Village panchayats* The committee think that important temples, which are not merely of local importance, must be managed by the Government only I think th t excepting Tirugokarnam temple, the Poojaiveedu, Malaiyidu, Sandarkovil, and a few other temples in which the ruling family may have a subsisting personal and intimate connection, there can be no objection to the rest being handed over to suitable private persons for management provided that suitable safeguards are agreed to, though the handing over of them to panchayats cannot be thought of at present I agree that the State temples should continue to be under the control of the revenue establishment headed by the Dewan Peishkar and that relief may be given to them by the appointment of some one to check the accounts of the temples. But I think that this question may be taken up after retrenchment and reform is effected in respect of temples and that there is no necessity for additional expenditure on that account I also think that the Dewan Peishkar and his Personal Assistant could afford to devote greater attention to temples and that if we are to fully utilise the services of the latter, he should be a Brahmin or at least a caste Hindu.

(vii) I agree with the committee that disputes regarding respects in temples should be decided only by the Government and not by Taluk Committees appointed for the purpose

(viii) I agiee with the committee that the existing conditions regarding the transfer of the management of Sirkar temples to private persons may be adopted with necessary modifications to suit individual cases Government should encourage suitable persons to take up the management of temples Those that offer to do so should be treated with due consideration and enquiries regarding their applications should be made directly by the Tahsildar and not by his subordinates.

(ix) Regarding *oothams*, major ootham should be commuted into a money cess of one to two annas in the rupee leviable from all pattadars. The suggestion of the committee to levy a uniform cess on all land holders (including inamdars) in lieu of minor oothams is not equitable, The liability in respect of minor oothams has to be separately investigated with reference to each institution. It will have to be abolished altogether in all cases in which a liability to render it is not clearly established. In any event, as suggested by the committee, the liability to supply articles free of cost should be done away with. The personal services comprised in minor oothams, which consist principally of god bearing, are required only during festivals which will have to be cut short or given up if people do not come forward to do such service. Those that volunteer such service may be shown special temple respects and those that have been enjoying such respects in consideration of their rendering such services must forfeit such respects if they fail to render those services.

(x) Lastly the effecting of retrenchment and reform should proceed on the following principles or lines :—

(*a*) The expenditure on a temple must be fixed with reference to its popularity and the number of daily devotees and pilgrims that it attracts.

(*b*) The essentials of worship should be retained and improved and non-essentials and excrescences and unnecessary or undesirable establishments and practices should be discountenanced and abolished.

(c) Besides keeping the temple in good repair, the temple and its premises should be maintained in a perfectly tidy and clean condition.

(d) The ordinary daily worship is what is really important and the celebration of festivals is a luxury, though festivals have their own use.

(e) Reduction of establishment may be effected with reference to the actual present necessities of each temple, by the substitution of a smaller number of full time servants with a decent scale of cash pay in the place of a large number of servants each attending only to one small item of work and remunerated partly by cash, partly by *manyam* lands and partly by perquisites in the shape of cooked food etc.,

(f) Reduction of *padithaiam* (allotment for daily worship) may be effected by limiting the quantity of food cooked to what is actually necessary for the offering (நிவேதனம்) to the deity instead of, as at present, cooking a large quantity for distribution among the temple sibbandies and others, and by dispensing with the preparation of condiments, cakes and the like.

(g) Reduction of both *padithaiam* and establishment may be effected by reducing the number of times (காலம்) that pooja is performed daily, four kalams instead of six being sufficient even for the biggest and most important temple (Tirugokarnam) and twice or even once a day being sufficient for less important temples.

(h) Ordinarily, the same person may do the duties of monagai, accountant and store-keeper, the several assistants to a gurukkal may be dispensed with and except where cooking has to be done on a large scale, it may be done by the gurukkal himself on receipt of a small allowance.

(i) Musicians of different kinds are unnecessary for daily worships in most of the temples, the ringing of the temple bell being sufficient music, except during festivals, when alone pipers may be necessary. The number of pipers where necessary may be reduced to the barest minimum.

(j) *Dasis* (and with them the *Chinna melam*) must be abolished in all temples.

(k) Separate establisment of paraphernalia bearers, artisans, flower supplers, milk collectors (பரிவாரம்), gardeners, cowherds, etc., should be abolished.

(l) Establishment of watchmen (காவலர், etc.) to be replaced if necessary by police or military guard retired or in service or paid people,

(m) *Saman dittam* (allotment of articles in kind) to be introduced in all temples.

(n) The scale of pay of the establishment to be fixed as below —

(1) Temple manager (cum accountant and store-keeper)	Rs	20 to 30	*per mensem*
(2) Poojakais (with an allowance of Rs 5 for cooking)	,,	15 to 20	,,
(3) Cooks (where a separate cook is necessary)	,,	15	,,
(4) Watchmen and other menials	,,	10 to 15	,,

(o) All manyam lands now enjoyed by temple servants to be resumed and enfranchised under the mam rules and perquisites of food to be stopped.

(p) Grants made to persons for services to be rendered to temples but which are being now enjoyed rent free and without the performance of service to be resumed and sold.

(q) Unnecessary vessels and other moveables lying unused in temples should be sold.

(r) Idols, which have become mutilated and unfit for worship should be sold after retaining what is required for the museum.

(s) Festivals should be performed only within the dittams therefor. Extra cost in connection therewith should be defrayed by the people and if the people are indifferent and would not bear such cost, the number of festivals should be reduced and processions abandoned if the service required therefor could not be procured.

(t) Arrangements should be made to have the temple and its premises kept in a state of absolute cleanliness and the flower garden invariably attached to all temples properly cared for.

(u) Steps should be taken to ensure the proper conduct of worship at regular intervals and to protect worshippers against exce-sive exactions by the gurukkals. For this purpose a notice may be put up in a prominent place in each temple showing the exact time when each of the *kalams* of *pooja* has to be performed and the rates of fees payable for the several kinds of *archana* and a visitors' book kept in which any complaints or suggestions may be entered.

(v) Accounts and registers to be kept in temples should be standardised and made as simple as possible,

46 A special officer should be deputed to make a thorough [illegible] lines that may be finally decided upon in respect of [illegible] each temple through the Divan Peishkar and [illegible] mendations Orders may passed then and there on [illegible] immediately. The enquiry should be of a summary [illegible] programme of the tour of the officer should be [illegible] sufficient time so as to allow persons interested to [illegible] representations If diligently conducted the [illegible] The special loans Tahsildar may deputed for the purpose

G GANAPATI SASTRI

[illegible]

In continuation of my note on the Devasthanam Committee report [illegible] the proposal made therein to abolish the system of hereditary [illegible] enfranchise the *umbalam* lands granted to them for such service [illegible] of the Madras Government which has resulted in the passing of Madras Act [illegible] The Madras Hindu Religious Endowments Amendment Act 1929

G GANAPATI SASTRI

[illegible]

REPORT

OF

THE DEVASTHANAM COMMITTEE,

PUDUKKOTTAI STATE,

1925.

PUDUKKOTTAI:

PRINTED AT THE SRI BRIHADAMBA STATE PRESS.

—

1931

TABLE OF CONTENTS.

		Page
1.	REPORT OF THE COMMITTEE	1
2.	MINUTES OF DISSENT	33
3.	APPENDICES TO THE REPORT	35

LIST OF MEMBERS.

PRESIDENT:

M.R.Ry. R. KRISHNAMACHARIAR AVL., B.A., Huzur Secretary.

SECRETARY:

M.R.Ry. V. GOVINDASWAMI NAIDU GARU, B.A.

MEMBERS:

M.R.Ry. S. RATNASWAMI AIYAR AVL., B.A.

„ R. ARUNACHALA AMBALAGARAR AVL.

„ U. C. UDAYAPPA CHETTIAR AVL

„ S. P. K. CHOKKALINGAM CHETTIAR AVL.

THE TAHSILDAR OF EACH TALUK in respect of matters concerning that Taluk.

From

M.R.Ry. R. KRISHNAMACHARTAR Avl., B.A.,

PRESIDENT, DEVASTHANAM COMMITTEE,

M.R.Ry. V. GOVINDASWAMI NAIDU GARU, B.A.,

SECRETARY, DEVASTHANAM COMMITTEE,

Pudukkottai.

To

THE DEWAN,

PUDUKKOTTAI.

SIR,

With reference to your Proceedings R. C. A.-5, 733 of 1923 dated July 18, 1923 and the reminders thereto, we have the honour to submit herewith the report of the Committee. We are in entire accord with the contents of the report while Messrs. Arunachala Ambalagarar, Udayappa Chettiar and Chockalingam Chettiar are in favour of the *padithanams* to all the temples being enhanced instead of increasing the *padithanams* of only a few important temples. They are not also in favour of abolishing the Chinniahchuttram. Mr. Ratnaswami Aiyar was absent from the last meeting. We shall summon another meeting and submit his views.

We have the honour to be,

SIR,

Your most obedient servants,

R. KRISHNAMACHARI,

President.

2—10—25.

V. GOVINDASWAMI,

Secretary.

2—10—25.

The following quotations from the History of the State will bear out the above statement

"During the most prosperous days of the Vellalars, we find the *Konadu* divided into three Kurrams (Uruyur division Oriyur division and Uraiyur division which were sub-divided into 24 nadus containing 756 villages Assignments of lands had been made to 212 temples and 2 villages to Brahmins" [Page 61]

"Turning to pages 74 and 75 of the History, we find the following —"The *Karala* Vellalars must have brought with them a number of Brahmins or at least permitted many Brahmins to settle here We know that they were very kind to Brahmins and that they granted many rent free villages to them There were also several Chola and Pandya Kings that were great temple builders and we find that there were about 100 temples within the limits of the State that were well endowed"

The discovery of innumerable inscriptions whose dates are referred to as pertaining to two centuries on either side of the commencement of the Christian Era found on walls and other parts of the temples at Tirugokarnam, Tirumayyam, Kudumiamalai, Malayakkovil, Moovarkovil, Sithannavasal Nuthamalai, Kunnandarkovil, Malaiyadippatti, Rajakkippatti etc, shows the antiquity of these temples The matters with which these inscriptions deal are also about grant of lands for the performance of various services to temples e g., for offerings to Gods, distribution of cooked food to people resorting to the temples, for burning lamps in temples etc

The line of Thevans that later on ruled at Sivakkudi are known to have maintained an army granted rent free lands to generals and made many grants to temples in the Tirumayyam Taluk and to the temple at Manambalam, a village near the town Again the Pallavans that ruled at Arantangi with whom the present ruling family has had no connection, are known to have endowed temples at Perayur, six miles west of Pudukkotah and even at Ponnamaravathi, near the south western border of the State [Pages 23 and 24 of the Pudukkottai State Manual]

Most, if not all the temples, in the State are thus those that had been built and been endowed with lands for the up-keep thereof, many centuries before the present ruling dynasty came into power History has also recorded the fact that the rulers of the present dynasty were no less pious than their predecessors and that they not only continued to maintain in a good condition the institutions which they came by but founded newer ones as the following quotations from the State Manual will show

"The Tondiman (Raghunatha Raya Tondiman 1680–1730 A. D) seems to have been a devoted worshipper of Siva but tolerant and even kind to other religions . .. . A portion of temple at Kudumiamalai was built by him . . .. The chattrams in the Pudukkottai town and at Tirumayyam were probably founded by this ruler" [Page 42]

Of the next ruler, Vijaya Raghunatha Raya Tondiman, known as Sivagnanapuram Durai, it is said that he "was required by his Guru, for the expiation of his past sins and for the security of the future welfare and prosperity of the State, to institute the worship of Dakshinamurthi in the Palace and to arrange for the annual conduct of the *Navarathri* or Dussarah festival" [Page 49]

It was this Tondiman that built a temple over the tomb of the Great Sadavisa Brahmam at Nerur and endowed it with two villages in the Tirumayyam Taluk. He is also known to have built two chuttrams, one to the north of Kundar (Annachuttram and another at Tirugokarnam, both of which are now defunct He also founded a chuttram at Benares. [Page 50]

The next ruler, Raja Raghunatha Tondiman (Sivananthapuram Durai), was engaged in too many wars in the cause of the English and he left it to his cousin and successor Raja Vijaya Raghunatha Tondiman to make innumerable benefactions and earn the title of Bhoja Rajah "A number of chuttrams was established, such as the Adappakaran Chuttram and the Chuttiam at Kolavoippatti Endowments to many temples, both within the limits of the State and outside were made .. .. Lands were assigned for the Tondiman Kattalais or offerings in the name of the Tondiman to the Gods at the well known shrines of Rameswaram, Madura, Palani, Chidambaram, Tirupati and other places" [Page 85].

The temple at Malayeedu near the town was built over the place where the consort of this ruler committed *Sati* and it was endowed with large tracts of land. [Page 86].

Both the sons of the deceased Bhoja Rajah succeeded him to the throne one after the other and His Highness the late Maharajah was the son of the latter Though none of them founded new temples or chuttrams, their piety and the personal attention which they paid to the proper and efficient management of the institutions founded by their ancestors and the previous dynasties of rulers are proverbial

It will be noted that the grants consisted mainly of lands We do not come across a case where money allotment was made Apparently they thought that grants in the shape of assignments of land would be permanent and would endure as long as the lands granted themselves endured

Till about a quarter of a century ago, the lands granted for the upkeep of Devasthanams, Chuttrams and other charitable institutions were separately administered and separately accounted for. Apparently with a view to secure uniformity of Revenue administration and avoid the trouble and expense of maintaining a separate establishment for the administration of Devasthanam lands and a separate set of accounts for them, the Devasthanam lands and accounts were amalgamated with the *Am* and money allotments made to each of the institution. This was accomplished in 1897 with the sanction of the Madras Government [Please see paragraph 235 of the Administration Report for Fasli 1307]. The amalgamation has been carried out so very thoroughly and irrevocably that we have no means of knowing at present what all lands once pertained to Devasthanams and what all to *Am*. One of our number Mr. Ratnaswami Aivar has, in his capacity as a member of the Representative Assembly frequently questioned the Government to furnish information regarding the extent of, and income from, quandam Devasthanam lands and the Government have always replied that the information could not be furnished without an amount of trouble and waste of public time which would be out of all proportion to the advantage likely to accrue to the public by compiling and furnishing the information. From the statistics furnished in paragraph 230 of the Administration Report for fasli 1306, the last year in which the Devasthanam lands were separately administered we find that the total demand of revenue from Devasthanam lands was Rs. 1,71, 611 of which Rs. 1,59,490 was collected. The expenditure incurred in the maintenance of the Devasthanams was Rs. 1 98,268 or nearly two lakhs in the same year. It may also be noted that at the end of the fasli, there was a balance of Rs. 1,71,917 to the credit of the Devasthanams which was invested in Government Securities.

Another point that may be noted is that the total land revenue demand (Aim) was Rs. 5,05,203 in the same year which was little less than three times the Devasthanam demand.

Manipulating the same figures, we find that the total land revenue, both of the *Aim* and the Devasthanam villages, was Rs. 6,76,814 of which a fourth represented the demands from the Devasthanam lands and that the expenditure on Devasthanam and Charitable institutions was two sevenths of the revenue derived from the lands in the State.

In the next year (Fasli 1307) when the Devasthanam lands had been amalgamated with the *Aim*, a permanent annual allotment of Rs. 1,18,000 was fixed for the maintenance of the pagodas and other charities and was proposed to be met from the general revenue of the State. The land revenue demand in that year was Rs. 6,72,450. The allotment for Devasthanams and other charities was thus slightly above a sixth of the land revenue.

We will have occasion to refer to these figures and generally to the contents of this paragraph in our subsequent discussion.

4. Another preliminary point that requires more than a passing reference is the importance and necessity of maintaining these institutions. One class of opinion is that these institutions should be closed, at any rate, should be left to decay, and that whatever purpose these institutions might have served at one time in the History of Hinduism, they are no longer of any use. The exponents of this view say that private persons may, if they are so misguided, spend their wealth in founding temples and chuttrams and conducting worship in the one and feeding idlers in the other and that it is almost criminal for the Government of a State to waste any portion of the public funds in these institutions. The avowed object of a Government being the promotion of the good of the people, they say that the public money should be spent on objects which are calculated to promote the health, comfort and convenience of the people and that expenditure on institutions of the kind under consideration, judged by this standard is a waste of public money. These people tell the Government, 'Make the people earn more money than they do now, improve the standard of their living, take such steps as are necessary to prevent them from catching diseases of any kind, cure them of their ills when they fall a prey to them, build railways for their speedy locomotion, decide their disputes justly and quickly, secure their homes and properties against attacks from others, in a word improve their economic condition. This is the primary object of a Government and expenditure on objects calculated to procure these ends is the only one that is justified. Why do you spend the public money in building huge structures for housing images carved out of stones or made out of copper, bronze or other metals and their paraphernalia and lighting innumerable lamps in these abodes of inanimate objects? Why do you again wish to pour ghee, oil and *other articles required for human consumption* over these images, why clothe them, decorate them, mount them over fanciful vehicles made at enormous cost, take them in processions and thus waste public money and time? By all means provide these amusements to the public if you have a surplus of cash after meeting the expenditure on departments of activity calculated to enhance the material welfare of the people. You have not funds to meet the needs of those departments. You have not found occupations for the people which would keep them profitably engaged all the 12 months in a year, after allowing necessary intervals of rest for recoupement. The resources of the country have not been fully tapped and developed and made to yield good products. There are many who are frightfully, hideously poor for whom some means of livelihood has to be found. There are again the helpless and the old and infirm people who are to be fed. Is it not desirable to divert the funds now spent on Devasthanams to the purpose mentioned above?'

5 With reference to the feeding of Brahmins and doling out rice to non-brahmin wayfarers in the chuttrams, it is urged that it is a misdirected charity, that it betrays partiality on the part of the Government to feed *gratis* one section of the people at the expense of the rest, that it merely breeds idleness to feed one *gratis* without requiring him to work for his bread and that the establishment of a number of chuttrams from one end of the country to the other has brought into existence a class of people who have no other occupation than to be moving from one chuttram to the other to the end of their life

6 The opposite view of the question is that these institutions founded as they were in a spirit of godliness and real piety, serve a very laudable, useful and highly moral purpose, that it is a duty which the State owes to her Hindu subjects, no less than to the religion which she professes to follow, to maintain these institutions Those that take this view of the question and they, we believe, form the majority of the Hindus in the State, want every temple which has gone into ruins to be renovated and the worship and the various other services connected therewith restored and continued in the same way in which they were conducted in days of yore They think that it is the foremost duty of a ruler of a Hindu State to maintain and preserve from disuse and decay all the religious institutions handed over to him by his predecessors They think that expenditure on any other object is only next in importance to that to be incurred in the maintenance of Devasthanams and other charitable institutions

7 It will be not only merely interesting, but will be extremly helpful to us in coming to a decision on the questions referred to us for opinion, if we could know (with a degree of accuracy which will be beyond doubt or dispute) when and what stage of the development of Hinduism, building of temples, installation of images therein and conduct of worship to the images so installed commenced what the social condition of the Hindus then was and what part the Devasthanams were intended to play in the cause of Hinduism If we know this precisely, we can compare the present day conditions with those then in existence and formulate our views on the several questions referred to us

8 Scholars are at logger heads with one another as to whether at the Vedic period of the History of India, there were temples with worship conducted in them as at present Some are of opinion that the Vedas are concerned with the mere offering of sacrifices to Gods and Goddesses which are merely the various elements of nature personified, while a few contend that there are "Devayathanams' or temples mentioned in the Vedas and that worship must have been conducted then in more or less the same manner as at present, The opinion of the former set is perhaps the more correct Says Zenaide A Ragozin in her 'Vedic India ,—'But one thing appears sure Vedic religion at no time, until opened to alien and grosser influences, was idolatrous In this respect the Aryans of India were in no wise behind their brethren of Eran Nature was their temple they did not invite the diety to dwell in houses of men's building and if in their poetical effusions, they described their Devas in human form and with fanciful symbolical attributions thereby unavoidably falling into anthropomorphism they do not seem to have transgressed it into reproductions more materially tangible than the spoken word into the eidolon (portraiture, of limner's, sculptor's, or potter's hand) which becomes the idol' We cannot, however lose sight of the fact that at the time of performing Abishekams (giving baths) to the deities, showing lights and burning incense before them and on a few other occasions, Vedic hymns appropriate to the occasion are chanted or are supposed to be chanted, in temples where the priests conducting the worship are Brahmins It cannot also be denied, we suppose, that worship could not have been conducted at a remote period of the history of the country in such a grand manner as at present There would have been no need then for the outward exhibition of religious sentiment as at the post Vedic period when Hinduism had to contend against rival religious movements, such as Buddhism and Jainism at first and Mohammedanism and Christianity much later The construction of innumerable temples, the installation of various deities therein, the establishment of an elaborate form of worship of these deities, the institutions of festivals and the endowment of lands for the maintenance of temples and the worship therein should all have formed part of the process of consolidating the strength of Hinduism so as not to lose ground in the struggle with the new religious movements that were sweeping through the country The fact that the magnificient temples which is scattered throughout Southern India, and especially those in the State, have been constructed by the Pallava, the Chola or the Pandya kings or occasionally by a Chera king, as in the case of the Moovar Kovil at Kodumbalur, also bears out the theory set forth above that institutions of temple worship or, at least, the multiplication of such institutions belong to a later period in the History of Hinduism The object should no doubt have been to garrison the religious forces pertaining to Hinduism in these temple forts, so that the revival of antagonistic religious movements might be successfully fought against and quelled There can also be no doubt that these institutions satisfying, as they now do, the religious thirst of the people, should have been very popular The mere laying down of rules of good conduct and morality for the common people to follow or the complex teachings contained in books dealing with the several schools of Hindu philosophy or the dry and not easily understandable metaphysical discussions carried on by a few intellectual acrobats would have hardly satisfied the needs of the common people The populace is always partial to images and image worship It wants a personal God, an

image before whom it can lay its grievances and from whom it can seek redress and remedies It is not possible for the common people to withstand the impulse to realise unseen God and secure blessings from him When images take the place of unseen and unseeable God and are invested with all His attributes by the clergy for the benefit of the laity the process of inventing ways and means of adoring these images believed to be endowed with divine powers is easy enough It is only natural and reasonable to expect the people to build for them large temples and arrange and provide for various kinds of services such as we now witness Can these institutions which have so far been satisfying the religious appetite of the people, be done away with or allowed to go into decay and ruin? Certainly not so long as there are people who want them But in some respects, the present day conditions vastly differ from those good old days when temples were taken the greatest care of In the struggle for existence which is becoming keener *pari passu* with the growth of population the need for keeping up and maintaining the ancient religious observances is perforce accorded a subordinate place The onward march of civilization has also rounded off the religions angularities of the Hindus as well as those of other religionists and we venture the proposition that at least amongst the intelligentsia, religious bigotry has yielded place to tolerance of all religions, so much so that no great store is set by the rigid preservation of old forms and observances in religious matters The number and variety of administrative problems which beset the present day administration of the State and the innumerable public activities which require moneys to be spent on them render it impossible for the Government to treat the Devasthanams with the same amount of liberality with which they were treated in days of yore. It will be well to bear these facts in mind

9 After giving our best consideration to the points raised in the foregoing paragraphs, we think that at the present stage of the History of the State and her people, it is necessary to continue to maintain the Devasthanam and continue to spend public moneys on it The rise in the price of all articles that are essential for the conduct of worship in the Devasthanams renders increased expenditure absolutely necessary On the other hand, the present financial condition of the State which is not very favourable renders equally necessary the exercise of great caution in suggesting increase of public expenditure In framing our proposals, we have endeavoured to adjust the claims of these opposing considerations

Excluding the Parashtram Kattalais, there are 134 institutions within the State and including the Parashtrams, or outside institutions, and special occasions of expenditure such as sending up *karadies* etc, the number is 158 The total expenditure in the upkeep of these institutions was Rs 1,78,103 in the fash that has closed, namely Fash 1333 The total receipts from the land revenue of the State in the same fash was Rs 9 57 954 and the expenditure in the maintenance of the Devasthanams and other charitable institutions was thus between the fifth and the sixth of the receipts from land revenue In other words, the actual expenditure on these did not fall short of the ratio fixed in Fash 1307 at the time of the allotment of dittams from the general revenues of the State We have already shown in para 3 that in Fash 1306, the expenditure on Devasthanams was two sevenths of the total land revenue If we are to spend at that rate, we will have to allot 2/7 of 9 57,954 or Rs 2,73,702 The excess required will be Rs 95,599 or say one lakh in round number Can the State afford to incur an additional expenditure of Rs 1,00,000 in the present state of her finances? There can be only one answer to this and that is an emphatic 'No' But can the Government refuse to shoulder their responsibility of finding funds and satisfying legitimate demands to at least some small extent? The answer will have to be again 'No'

The State has not had to meet a deficit budget at any time during the last 30 years and the receipt has always exceeded the expenditure and the surplus in the last fash 1333) was Rs. 1,94,872. Out of this, Rs 67,400 represents the sum allowed by the Public Works Department to lapse to the State by the amount allotted for expenditure not having been fully spent. If we exclude this amount, there is still Rs 1,27,472 which can be taken to be the surplus arising out of natural causes It has, however, to be borne in mind that there are various schemes in hand, such as the improvement of irrigation sources the spread of mass education, the organisation and development of industries, etc., which the Government say are engaging their attention and which if worked out will require a large outlay of both initial and recurring expenditure There are also the claims of the non-gazetted service for increase of pay to be satisfied There are not fresh sources of revenue that can be thought of Any possible increase of revenue which may be hoped for by enhancing the rate of court fees will we fear, be wholly consumed by the proposal of the strengthening of the Chief Court. The bill brought by the Government to enhance court fees in some cases has also been since thrown out by the Legislative Council. The only source of additional income is Chetti Natham receipts which though not a recurring item of receipt will go to swell the State balances and increase the sum in the shape of interest on investments We assume that eventually the State should be prepared to spend Rs 2,75,000 or about Rs. 1,00,000 more than it does at present on Devasthanams and charities We are not, however, so rash as to propose a sudden increase of expenditure to this extent which we know is impracticable We suggest that figure as the ideal to be achieved in the course of ten or fifteen years if and when funds permit

We think however that it would be possible to increase the expenditure on 'Assignments to religious and charitable institutions' to Rs 2,00,000 even in the present financial condition of the State This means an immediate increase of Rs 22,000 on the basis of the expenditure incurred in the last fasli, i e Fasli 1333

Assuming that the Government will be prepared to spend this sum in addition to what they spend now from the next fasli onwards, by which time we trust that final orders will have been passed on our proposals we proceed to a detailed consideration of the several points referred to us and suggest how this increased expenditure is to be allocated amongst the several items, e g, padithara establishment charges and pathrams purvattams, Thrappani repairs, etc

10 The first item is padittharam All the temple Sibbhandhies we have examined are of one voice namely that the allotment for the purchase of articles is insufficient Rice and oil are the chief articles of consumption in temples and the enhancement of allotment for these two articles is specially asked for It is notorious that the allotment fixed nearly 30 years ago is grossly insufficient and that the rise in price during this period has risen at least by cent per cent The annual Bhandarth maintained in the Devasthanam department does not show how much is spent on each of the various articles i e how much on rice, how much on ghee how much on betels Abhisheka Samans and so on The lack of this information is not calculated to affect us much In the case of minor temples, the offerings will consist of mere cooked food and there will be only one or two lights kept burning That is to say only rice and oil will be purchased In the case of important temples alone, other commodities e g, tamarind, salt and other articles of grocery will be purchased in addition to rice and oil and the price of articles other than rice and oil have also risen to the same extent as rice, and enhancement of dittams in respect of these articles also is called for

It is only the Thirugokarnam Devasthanam and the Poojai Veedu attached to the Palace that have 'Saman dittam" They are supplied with a fixed quantity of articles of each kind required for them irrespective of the price of articles

In respect of other institutions the allotment consists in a fixed sum of money and the quantity of every saman that has to be purchased varies with the fluctuations in price It is such institutions that have been hit hard recently and the compensation on account of rise of prices has to be made only to these institutions The allotment for daily padittharam in respect of these institutions, excluding the Pararashtram Kattalais is Rs 27,856—6—8 for the current fasli If adequate amends are to be made for the rise in price of articles, the allotment for padittharam alone excluding the establishment charges has to be raised to Rs 55,712—13—1 assuming that the price of articles now is only double that of what it was when money allotment was fixed If Pararashtram Kattalais are also to be similarly called for and compensated the sum of Rs 6,354—12—1 that is allotted for their padittharam will have to be increased to Rs 12,709—8—2 In other words the State will have to be prepared to make an increased expenditure of Rs 34,211—2—9 on padittharams alone We will not be serving the best interests of the State if we are to recommend the sudden enhancement of expenditure to this level Further, we are of opinion that it is unnecessary and inexpedient to attempt to restore the worship in each and every temple to the old standard At a time when the population of the State was much smaller than at present and it was also mainly rural and the claims of nation building departments of activity, such as Agriculture, Education, Sanitation, Medical Relief, Industries etc, were imperfectly realised and the construction of temples was considered the only object conferring merit on the Government, an unwieldy number of temples one almost in each village, had happened to be constructed, and there were also a number of Brahmins actually living in every village who possessed the required amount of knowledge in Puranic lore, faith in the maintenance of worship in temples, a decent competence to live upon and time to devote on religious concerns The change that has come about during the past half a century is great There has been a great increase of population without a corresponding increase in the area of food producing lands The economic pressure has driven the Brahmins to seek occupations to earn their bread and has made it impossible for them to enjoy the religious ease of their forefathers More avenues of public expenditure, some of them not dreamt of in the past have opened themselves The present day rural people have various other objects of worship of their own which are not endowed with padittharam from public revenues e g, Pidari Karuppai, Ayyanar etc, not to speak of sylvan shrines to satisfy their religious appetites, and we therefore think it hardly necessary and worth the while of the Government to attempt to revive the worship in every out of the way temple and maintain it in the old level One of our number would go to the length of suggesting that the idols in all the small temples in the vicinity of a big and important temple may all be removed to and installed in the big temple and worship conducted there as to the minor deities in the same temple He would, for instance, propose the conversion of the front Mantapam of the Kudumiamalai temple into a suite of rooms and the location of the idols of all the temples in the revenue division, e g, Pulvayal, Vayalogam, Pambur, Kilikkudi, etc, in these rooms, one room being allotted to the deities of a revenue village, so that the identity and individuality of the several gods may not be lost sight of He would claim for his proposal efficiency in the conduct of worship and cheapness in the arrangements that can be made for

supervising the performance of pooja, etc. This proposal of having a museum of Gods will, we have no doubt, be repugnant to the religious susceptibilities of the people affected by it We so far agree with him that it is not necessary to increase the padittharam of each and every minor temple and that it will suffice if we concentrate our attention just at present on the more important temples The question of increasing the padittharams of these minor temples may be favourably considered when the finances of the State improve and permit of greater expenditure on Devasthanams Another reason for our leaving the minor institutions out of consideration is the prospect of Village Panchayats coming into existence and taking upon themselves the management of temples within their jurisdiction A third ground is the opportunity that will be afforded to the Government to watch how the increase of Padittharams to important institutions works in practice and judge of the expediency of extending the increase to other institutions also We therefore recommend enhancement in respect of the following temples alone

Alangudi Taluk.

1 Sandar Koil
2 Ambukoil
3 Perungalur
4 Prasannaraghunathapuram
5 Tiruvarangulam
6 Tiruvidavapatti.
7 Tirumananjeri
8 Vadavalam
9. Vijayaraghunathapuram.

Tirumayyam Taluk

1 Ammankurichi
2. Durvasapuram
3. Keelanilai
4 Nedungudi
5 Panayur.
6 Peraiyur
7 Sastan Koil
8 Tirukkalambur
9 Tirumayyam Perumal Koil.
10 Tirumayyam Sivan Koil
11 Virachilai

Kolattur Taluk.

1 Keeranur
2 Kudumiamalai
3 Kunnandar Koil.
4. Narthamalai
5 Viralimalai

These temples have been selected as important as carrying a padittharam of over Rs 25 *per mensem* or Rs 300 per year. They are also otherwise important Sandarkoil is in the capital of the State and attracts a fairly large number of devotees Ambukoil is situated in a place of the same name where the Ambunattu Kallars to which the ruling family belongs first settled It is held in importance by them The Perungalur temple is situated on the highway to Tanjore and is visited by a large number of devotees The temple is a fairly big sized one and was constructed by Kulothunga Chola It is considered specially sacred as facing west The Prasannaraghunathapuram (Kadavakkudi) temple is on the Embal road close to the town and the Chitra Pournami festival when the Vishnu Gods of seven temples come there is important It is reported to have been constructed for securing progeny to the ruling family Tiruvarangulam is a temple of first rate importance and needs no backing up from us to be classed as important Tirumananjeri and Tiruvidavapatti are important as " Swayambhusthalam," that is, temples whose Gods sprung of themselves from under the ground and were not newly installed there The Kaliyugameyyar temple of Vadavalam is on the Karambakkudi road and is one of considerable local importance We are not aware of the reason that has pushed up the Vijayaraghunathapuram temple into prominence and even were it only for the fact that it possesses an adorable name, which wholly or in part distinguished every ruler of the present dynasty of rulers, we would retain it in the list of important temples. The Ammankurichi and the Keelanilai temples are situated in places historically important There is much to be dreaded in the name of Durvasapuram and we would not court the wrath of the angry sage by refusing to class this temple as important Nedungudi, west of Kilanilai is an important Devasthanam Panayur (west) is not very important; and we are unable to account for the honour of a high padittharam that has been accorded to it Peraiyur is a temple of first rate importance. The Sastan Koil is of particular sanctity to the ruling family. Tirukkalambur has nothing to commend it except the fine artistic workmanship of the temple. The Tirumayyam Perumal temple is far famed and takes a high place in the list of temples recognised by the Vaishnava Saints as possessing great sanctity; and the God, in the recumbent posture there, is supposed to be older than Sri Renganatha in the Srirangam temple by 32 Chathuryugams of Hindu chronology. Similar sanctity attaches to the Siva temple there The Virachilai temple is situated in an important centre. Coming to the temples in the Kolathur Taluk, the Keeranur temple is important as being situated in the Head quarters of the Taluk and on the highroad to Trichinopoly. Kudumiamalai and Kunnandar Koils are both important by virtue of their size and situation; and the antiquarian interest attaching to them is also great Of Narthamalai, we need not speak much The allotment is for both the Siva and the Mariamman Koils; and the latter is held in utmost dread and veneration by all people living far and wide Even out of these, the cases of Vijayaraghunathapuram, Durvasapuram, Panayur, Tirukkalambur and Virachilai may be deferred to some better times if the Government so choose The Viralimalai Devasthanam having been handed over for private management, no increase of padittharam to it is called for just now

The next question for determination is the extent of increased padiṭharam that is to be sanctioned. Nothing less than a cent per cent increase will suffice, if the same quantity of things is to be purchased as of old. If the Government are not in favour of a sudden increase all at once, the increase may be by 50 per cent at once, to be raised to cent per cent in course of time. We base our calculation on a 50 per cent increase At this rate the increased expenditure comes to Rs ~~9,640-9-8~~ 9,645 0 10 as worked in the following tabular statement.

No.	Name of institution.	Present padiṭharam.			Proposed increase.		
		Rs.	A.	P.	Rs.	A.	P.
1	Sandar Koil	1,776	3	10	888	1	11
2	Ambukkoil	1,008	9	0	504	4	6
3	Perungalur	586	8	1	293	4	0
4	Piasannareghunathapuram	301	5	2	150	10	7
5	Tiruvarangulam	1,484	0	2	742	0	1
6	Tirumananjeri	371	1	0	185	8	6
7	Tiruvidayapatti	322	13	3	161	6	7
8	Vadavalam	489	10	5	244	13	2
9	Vijayareghunathapuram ..	390	5	6	195	2	9
10	Ammankurichi	297	12	1	148	14	0
11	Durvasapuram	377	9	0	188	12	6
12	Keelanilai	378	4	11	189	2	5
13	Nedungudi	916	6	5	458	3	2
14	Panayur	341	7	1	170	11	6
15	Perayur	1,178	3	3	589	1	7
16	Sastan Koil	471	15	7	235	15	9
17	Tirukkalambur *	467	10	6	233	13	3
18	Tirumayyam Perumal Koil	1,164	15	9	582	7	10
19	Tirumayyam Sivan Koil	754	7	8	377	3	10
20	Virachilai ...	306	9	0	153	4	6
21	Keeranur	713	4	10	356	10	5
22	Kudumiamalai †	2,496	9	11	1,248	4	11
23	Kunnandar Koil	368	3	0	184	1	6
24	Narthamalai	549	0	9	274	8	4
25	Viralimalai	1,857	2	6	928	9	3
	Total ...	19,370	2	8	9,685	0	10

* This includes a sum of Rs. 83-14-7 the *poruppu vari due* for the *Ain* Jeevitham lands of Thammani village.

† This includes a sum of Rs. 5 allotted for தம்பட்டச் சம்பளம்.

If the Government wish to exercise further discrimination, we would suggest the postponment of increase to numbers 9, 10, 11, 14, 17 and 20. The increase to No 25 will also, we believe, be postponed. Deducting the increases proposed for these institutions, the extent of additional increases recommended amounts to Rs. 7,665-13-1 . This is the mimmum that we can suggest.

We are unable to propose any enhancement to the Pararashtram Kattalais mainly on account of financial considerations. There is also the difficulty involved in exercising proper supervision over the conduct of these Kattalais. Otherwise the temples for which the Kattalais are instituted are very important ones in Southern India and it will no doubt redound to the glory and enhance the prestige of the State to add to the padiṭharams in respect of these institutions also. To do so by 50 per cent would involve an additional expenditure of Rs 3,177—6—1 per year.

If the Government wish to show to the minor institutions also the same concession which we propose for the important institutions, the allotment for padiṭharam for them will have to be increased by Rs 4,287—9—8 per year The following statement exhibits at one view the increases proposed under the several alternative schemes discussed above.

		Rs	A.	P.
1.	Increases to the 25 Devasthanams selected as important ...	9,685	0	10
2.	Increases to the 18 Devasthanams selected out of the 25 ...	~~5,622~~ 7,665	~~5~~ 13	~~11~~ 1
3.	Increases to minor Devasthanams excluding the 25 ..	4,287	9	8
4.	Increases to Pararashtrams	3,177	6	1
5.	Increases to all, i e , items 1, 3, and 4.	17,150	0	7

We wish to make one more observation in respect of our proposal. It provides for a uniform rate of increase for all temples and is thus impartial, a merit which was not achieved by the scheme enhancing the pay of officers sanctioned four years ago or the more recent one making retrenchments in establishment. The relative importance of the several institutions having been fixed in a way at one time, and we, not possessing sufficient materials which formed the basis for the distinction then made, have not thought it proper to interfere with the decision then arrived at as to how much a particular institution should have in comparison with what another gets The ratio of difference then fixed continues under the proposal submitted by us The distribution of the amount allotted for paditharam amongst the various commodities that have to be purchased is a matter of minor detail and we think it better to leave it to the discretion of the Dewan Peishkar, or, more correctly, to his Personal Assistant to decide the allotment amongst the several articles according to the requirements of each institution.

11. The next point for consideration is the question of festivals. The Dewan Peishkar has raised two questions connected with this (1) whether it is necessary to continue them and (2) if so, how they can be more efficiently managed. Regarding the necessity for continuing them, we wish to submit the following. Festivals are dramatisations of Puranic stories and are intended to remind the votaries of the deeds of valour, grace, mercy and love of the several Gods worshipped by the people. If it is *Sri Rama Navami*, it is the birth of the Hero of the Great Epic that is sought to be commemorated. If it is *Skanda Shashti*, it is the killing of the Demon Sura by Subramanya that is wished to be enacted.

The Adippuram festival is connected with the incidents that led to the marriage of the Goddess with the God and the principal annual festival for the God exhibits the way of His magnificient high living in His abode. Instead of enacting the incidents in the form of dramatical plays by exhibiting the several characters on a theatrical stage, the respective deities whose deeds are sought to be commemorated are decorated, mounted on appropriate vehicles, carried in processions and brought back to the temples. The generality of people want these spectacular shows and a sort of superstition has grown that the non-conducting of such festivals will bring on miseries to the people. There is no reason why the people should be deprived of this diversion, except of course the trouble and expense involved in properly conducting them. We would not advise the Government to take an active part in stopping such institutions Festivals should, we think, cease to be celebrated not on account of the Government taking an active part to put an end to them but despite the Government being prepared to help their continuance. In other words, festivals should die a natural death on account of their old age, notwithstanding the treatment of skilled medical attendants The other question of the remedies to be administered for the healthy continuance in life of these festivals is, we think, the only one to be considered at this stage of the history of the religious institutions of the State.

The Dewan Peishkar admits, and our inquiries and observations also confirm his view, that festivals are not conducted as efficiently as they should be. The processions are delayed till a late hour in the night and more often than not, they take place only in the latter part of the night when people should naturally have become too tired to witness them. Also the *dittam* is not sufficient to command a greater amount of pomp and show The apathy of the people (who are bound to render various services that have to be rendered) to perform the several *ooliams* required of them, the absence at the spot of responsible and high placed officials to supervise the conduct of festivals, the inability of the village officials to command respect and commandeer the services of the required extent of coliamdars and, above all, the lack of accurate information that can be had at a moment's notice of the persons bound to turn up and render the various services, have all contributed to the festivals not being conducted as efficiently as one could wish.

We shall have occasion later on to deal with the questions of the supervising agency and *ooliams* We shall not anticipate our conclusions on those questions. We shall in this paragraph deal only with the question of the revision of the allotment for festivals. Here again, we are confronted with the same question as to whether the paditharam for festivals in respect of *all* temples is to be increased or only for *such* of those as are important. The total allotment for weekly, monthly and annual festivals for all temples in the State including the Tirugokarnam temple is Rs. 22,574—12—10 Appendix II to this Report shows the names of all temples where festivals are now conducted, the sum allotted for festivals in Fasli 1334 and the sum actually spent in the last Fasli (1333). The expenditure incurred is in respect of the Suvantharams or Swatantrams paid to the persons that render various services such as bearing Gods, holding torches, chanting the Vedas etc , and also in a few cases Brahmana Bhojanam or feeding the Brahmins. Increased expenditure is incurred in respect of performing special Abhishekams, Archanais, Deeparchanais etc. Decoration of the deities taken out in procession with new cloths and garlands and flowers is another important item The general rise in price of all articles and consequently the cost of living will necessitate the enhancement of the paditharam under this item also to double the present extent if the festivals are to be conducted in

all the institutions as they were conducted only ten years ago This means an extra expenditure of Rs 22,574—12—10 which is certainly beyond the means of the State at least at present. We would therefore suggest increase only to certain institutions, institutions which have two festivals in a year and have a dittam of not less than Rs. 150 per annum for this purpose It is far better to arrange for the proper conduct of festivals in a few temples than to seek to get them well performed in very many temples, which will only mean attempting the impossible A sum of Rs 5,315—1—5 is allotted for festivals in the Tirugokarnam temple, the premier institution in the State. As the festivals, there, are conducted in a manner befitting the importance of the institution even at present and as many improvements that have to be made, can and will be made as and when, they suggest themselves, as to mention an instance, the recent electrification of the Gopuram, we propose no revision for the Devasthanam The remuneration of the Vedaparayanam Brahmins is an item that requires enhancement We propose an enhancement of Rs 250 on this account in respect of this temple.

The other important institution in the town is the Santhanathaswami temple. It has an allotment of Rs. 1,293—14 - 3 for festivities The festivals there also are well conducted even now, thanks to the liberality of the townsmen, and the one and the only thing the temple at present lacks in, is a pucca car Two cars of the size of a car which was made and endowed to the Tirumayyam Perumal Koil by a chetti woman, which is dragged by a handful of persons not exceeding 100 max, we suggest, be made for the use of this temple If the idea is not repugnant, a committee can be formed to take steps for making two cars by collecting subscriptions from the public. We expect Pettaiyars (the merchants in the town) to come forward with liberal donations and the amount collected will, with as much contribution from the State enable the Committee to make two small sized cars. We think that the number of persons employed at present in dragging the [illegible] will more than suffice for dragging these pucca cars

It is only in respect of other temples that have Rs. 150 or more of padittharam that we propose an enhancement of 50 per cent.

The following statement contains the names of temples for which we propose enhancement of padittharams for conduct of festivals, the amount allotted for the purpose at present and the increase of allotment we propose therefor.

No.	Names of institutions.	Existing allotment for festivals.			Proposed additional allotment for festivals.			Remarks.
		Rs.	A.	P.	Rs.	A.	P.	
1	Alangudi	168	11	6	84	5	9	
2	Ambukoil	867	14	11	433	15	6	
3	Ataveswaran koil	197	3	2	98	9	7	
4	Perungalur	364	...	...	182	..	...	
5	Tiruvarangulam	1,019	4	1	509	10	1	
6	Tirumananjeri	152	7	10	76	3	11	
7	Tiruvidayapatti	152	4	2	76	2	1	
8	Prasannaraghunathapuram	197	6	11	98	11	6	
9	Amman urichi	232	10	5	116	5	3	
10	Durvasapuram	200	12	..	100	6	.	
11	Kilamilai	253	3	10	126	9	11	
12	Nedungudi	583	6	1	291	11	1	
13	Panayur	165	11	4	82	13	8	
14	Perayur	631	3	7	315	9	0	
15	Sastankoil	323	7	2	161	11	7	
16	Tirukkalambur	208	6	3	104	3	2	
17	Tirummayyam Perumal koil ...	387	9	8	193	12	10	
18	Tirumayyam Sivan koil	504	9	9	252	4	11	
19	Virachilai	222	14	1	111	7	1	
20	Avadayar koil	168	12	9	84	6	5	
21	Keeranur	406	3	..	203	1	6	
22	Kudumiamalai	1,164	3	9	582	1	11	
23	Kunnandar koil	251	9	...	125	12	6	
24	Narthamalai	549	1	1	274	8	7	
25	Thennangudi	157	10	11	78	13	6	
26	Thiruvengavasal	243	4	6	121	10	3	
27	Viralimalai temple	897	15	9	448	15	11	
28	Varadaraja Perumal koil (Town) ...	202	7	3	101	3	8	
	Total ...	10,874	6	9	5,437	4	...	

A greater number of temples come up for a share in the increase of allotment proposed for festivals than for that for the conduct of daily worship and some temples for which we have not proposed increase of padithavaram as not being entitled to either the benefit of increased allotment for festivals. They are (1) Alangudi, (2) Active Swamikoil, (3) Avadiyarkoil, (4) Thennangudi and (5) Tiruvenkavasal. We think it desirable that they should have this increase so that as many temples as possible could have the benefit of increased allotment under one head or the other. If a few are lucky enough to get increases under both the heads they only be benefited at the cost of the greater importance or any one or more of the several grounds which determine the importance of temples.

Though Avadiyarkoil is entitled to increase of allotment on the principle we have followed it need not be given in the case as the festivals in that temple are conducted on a demi scale and the temple is also situated outside the State. We are conducting only one Mandigappadi in the Ani festival and apparently one *kalam* of pooja in the Arudra Darsanam festival.

No increase need be actually sanctioned for Vinayakar so long as the temple is under private management.

If the increase in respect of these two are to be deducted the actual additional expenditure will amount only to Rs. 4,903—13—8. If on the other hand, the Government think of sanctioning increase in the same proportion to all the temples in the State where festivals are now conducted, they will have to be prepared to incur an expenditure of Rs. 11,287—0—5 which is Rs. 6,383—8—9 in excess of the increase proposed by us.

While yet on this topic we have to make only one observation regarding the method of conducting festivals. In the case of temples for which we have proposed increased allotment we think it would be possible to conduct festivals as well as ever before with the increased allotment now recommended unless the present economic condition should undergo an undue change for the worse and the allotments should become grossly inadequate. If at any time or in any place it should become impossible to take out the deities in procession, we see no objection to the deities being decorated and mounted on the several vahanams or vehicles and kept in the outer mantapam for the devotees to come and worship them *in situ*. By 11 p.m. or so, Deeparchanai may be done and the Gods dismounted from the vahanams.

12. The next two items referred to us for discussion and opinion relate to minor institutions, that is those which have been allowed for their upkeep either manyams alone or manyam plus a small cash allotment. In either case, we are asked to say how far the interference of Government in the management of these institutions is called for.

A list of these institutions has been published in 1918. The Government are ultimately responsible for the objects of the founders of charity being fulfilled and the duty of seeing that all institutions for which they have themselves granted manyams fulfil their purpose is much more theirs. The Religious and Charitable Endowments Regulation of 1912 has been passed only for the purpose of discharging this duty. The Government have not been doing all that they can and should do in this direction, mainly on account of the officers of the Revenue department being too much occupied with their Revenue work and their not being able to devote as much time and attention to this part of their work. We would suggest an account being opened like the one (No. 18) dealing with the irrigation sources in a village and the village officers being asked to enter therein the particulars relating to all Religious and Charitable institutions in the village. The account may consist of columns to enter (1) the name and description of the institution, namely whether it is a temple, chuttram, chavadi, oorani, watershed etc., (2) the nature and extent of Government help, if any, accorded for its maintenance if money allotment is made, the amount of allotment, whether the grant is recurring or non recurring, if recurring, whether it is monthly or annual, the amount of allotment, etc.; and if the allotment consists of manyam, the kind of land granted, wet or dry or both, the extent under each head, the worth of the land and the income thereof, (3) the nature of services to be rendered (to be entered in detail), (4) the person or persons responsible for the performance of the service and (5) remarks.

The Dewan Peishkar, the Tahsildar and the Revenue Inspector may be asked to inspect this account in their tours and note in the remarks column the results of their inspection. The proper maintenance of this account may be added to the list of queries contained in the Jamabhandi check memos. By this means, the utilisation or non-utilisation of every public or private endowment for the purpose for which it was created will come under the close scrutiny of the Government and remedial measures can be taken when they are called for. We fancy that cases of endowments made for very many services which have ceased to be performed or are not required to be performed will by this means be brought to light.

13. The next subject of our inquiry is "Chuttrams". The Dewan Peishkar in his letter to the Dewan which has been prescribed as our text refers to the existence of 15 institutions coming under this head and wants us to give our views regarding the necessity for continuing

them in their existing or modified scale of expenditure We give below the names of the institutions as existing at present and the amount of allotment sanctioned for each institution for Fasli 1334

No.	Names of institutions.	Padittharam including miscellaneous.			Festivals.			Establishment charges			Remarks.
		Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P	
1	Ichiadichuttram ...	40	8	...	...	...	...	132	...	...	
								L A 24	...	...	
2	Kolavoippattu ..	1185	10	.	46	3	11	16	...	...	
3	Tirumalairayapuram (*Chinnaichuttiram*).	2352	...	...	213	14	1	439	8	...	
								L A 96	...	...	
4	Vamban ...	16	8	...	..	10	...	36	...	..	
								L A 12	...	...	
5	Ayipatti ...	28	14	...	...	10	...	19	2	...	
6	Tirumalairayasamudram ooram.	...	...	...	...	...	...	48	...	...	
								L A 12	...	...	
7	Tirumayyam chuttram ...	95	6	...	60	...	...	...	...	...	
8	Kolattur chuttram ...	2737	2	...	40	2	5	462	...	...	
								L A 72	...	...	
9	Viralimalai chuttram ...	1018	6	...	...	...	...	145	8	...	
								L A 36	...	...	
10	Rengammal chuttram ...	22	13	...	13	11	7	45	...	...	
								L A 12	...	...	
11	Mathur chuttram ...	988	...	...	...	...	...	360	..	...	
								L A 48	...	...	
12	Kayampatti watershed ...	12	15	5	2	...	...	...	...	...	
13	Kodumbalur chuttram ...	27	...	...	...	...	...	48	...	...	
								L A 12	...	...	
14	Town chuttram ...	3989	1	5	624	6	..	1104	2	4	
	Total ...	12514	3	10	1001	10	...	3001	4	4	
								LA324	...	...	

The number is less by one than what is given in the Dewan Peishkar's letter owing to the Dittam for the Armippatti watershed having been amalgamated with that for Vythikoil. We now proceed to discuss the importance of these institutions in the order in which they are set out above.

1 Ichiadichuttram is an old tiled building at a point beyond the fifth mile from Pudukkottai where the road to Karambakkudi branches off the Pudukkottai Tanjore road. The building has now been repaired but the doorways to the inner rooms are too short to admit of even the shortest man passing through them without violently bending his body. There is no feeding of travellers conducted in it at the cost of the State or of any private individual.

There is a monthly allotment of Rs. 3—6—0 towards padittharam and Rs. 13 towards establishment charges noted against this institution. The padittharam is divided between the chuttram and a Pillaiyar seated on the bund of an ooram behind it The Pillaiyar is seated on a brick platform and except for the shade of the overhanging branches of a tree closeby, the Pillaiyar is exposed to sun, rain and wind. The Gurukkal of the Vadavalam temple performs, or is supposed to perform, pooja to this weather beaten Pillaiyar twice a week The allotment for this Pillaiyar is Rs. 2 *per mensem* out of Rs. 3—6—0. The balance of Re 1 and annas six is for meeting the cost of oil to be purchased for burning a light in the chuttram.

The establishment charges of Rs. 13 *per mensem* is divided among the Gurukkal performing pooja to the Pillaiyar, the chuttram watchman and the sweeper woman in the proportion of Rs. 5, 7 and 1 respectively.

It is a misnomer to call this institution a chuttram. At least to save space in the accounts, if for nothing else, the institution may be abolished. The dittam so far as the Pillaiyar is concerned which comes to Rs. 3—6—0 plus Rs. 5 (Gurukkal's pay) may be added on to the dittam of the Vadavalam temple situated in the same vattam and at a distance of less than two miles from the Pillaiyar.

The chuttiram building may be handed over to the Revenue Department for being used as a vattam cutcherry or otherwise disposed of The Tahsildar of Alangudi (Mr Panchanada Sastrigal) has recommended that this building might be sold away in auction The duty of taking care of the building belongs to that department and the business of watching the oorani in front of the chuttiram, which has no manner of connection with the Pillaiyar, who has his accommodation on the bund of a different oorani is beyond the province of the Devasthanam Department The duty has to be taken upon itself by the Revenue Department as the guardian of village conservancy The savings to the Devasthanam on this account are Rs 8 *per mensem* or Rs 96 per year

2 Kolavoippatti chuttiram is at the 10th mile from Pudukkottai on the Pudukkottai—Arantangi road It has got a book allotment of Rs 1,185-10-0 for padittharam, Rs 46-3-11 against the festivities and Rs 162 towards establishment charges, that is, Rs 1,393—13—11 in all per year The Devasthanam Department takes care to see that the expenditure does not exceed Rs 500 per annum excluding the establishment charges of Rs 162 In other words, only Rs 662 is spent per year in maintaining this institution against the total allotment of Rs 1,393—13—11

Travellers are given "Sadavritti", that is, samans to cook their food and are not fed with cooked rice The institution will have eventually to be abolished and the only question is whether the time has come now to abolish it or not The number of *bona fide* travellers resorting to this institution is diminishing The orders are to give the samans only to the Brahmins Sudra Paradesis are also allowed the grant up to 60 persons per month The quantity of grant to Brahmins per individual is $\frac{1}{4}$th Madra measure of rice, 1/64th measure of green dholl, a like quantity of salt, 1/8th seer tamarind, 1/32 seer chillies 1/64th Madras measure gingelly oil and ghee Fuel and butter milk are also supplied We understand that not more than five Brahmins resort to the institution every day Besides this, two Swayampakams to the Pillaiyar in front of the chuttram and $1\frac{1}{4}$ measure to a widow for her life are given

The Vichaiarnaigar of this institution gets Rs 4 for supervision of this chuttiram and Rs 10 for supervision of the Ataveswaran Koil in the same vattam (Sendakkudi), Palankarai and Seeraduseri temples in Palayur village and Venkatathu Aiyanar Koil in Vennavalkudi vattam Besides this, the Vichaiarnaigar is in charge of the pound which is closeby the chuttram and according to his own statement he gets a commission of not less than Rs 5 *per mensem* He is an old man who is past 55

The question that has agitated us considerably is whether this free grant of articles of provision to travellers should continue for the present or not One class of opinion is that it is hardly necessary or advisable to maintain an institution for the sake of five Brahmins a day The Dewan Peishkar's office takes care to see that the expenditure does not exceed Rs 500 (for padittharam) plus Rs 162, establishment charges The President and the Secretary are of opinion that the system of doling out samans at Sukar cost might altogether be done away with In this case the value of the dittam for Pillaiyar which comes roughly to 15 measures a month or Rs 5 *per mensem*, will have to be added on to the Ataveswaran Koil whose Gurukkal does pooja to this Pillaiyar and the Brahmin widow who gets Swayampakam (one Balambal Ammal of Pudukkottai) directed to get it at the Town chuttiram The temples of Ataveswaran, Palankarai, Seeraduseri and the Ayyanar will have to be managed by the Maniyagars of the respective vattams

The opinion of the remaining members is that the present system may continue and that the allotment may be restricted to the actual amount spent, namely Rs 500 plus Rs 162 till some villagers come forward to conduct the charity

The Dewan Peishkar may be asked to explore the possibility of securing some person or persons who will undertake to conduct the charity In the latter case, a saving of Rs 731—15—11 can be effected

3. Tirumalairayapuram chuttram

This chuttiram better known as Chinniahchuttiram is at a distance of seven miles from Pudukkottai midway between Adanakkottai and Pudukkottai It has got a total allotment of Rs 3,101—6—1 per year made up of Rs 2,352—0—0 for padithaiam alone, Rs 213—14—1 festival charges and Rs 535—8—0, cost of establishment.

Daily feeding of travellers is allowed here We are decidedly of opinion that this institution has outlived its usefulness Time there was when journeys to Tanjore had to be performed by easy stages and a chuttiram where food would be available at a place midway between Adanakkottai and the capital town was a desideratum Fast running motor cars that cover the distance between Tanjore and Pudukkottai in less than two hours have rendered feeding in this place at State cost a superfluity

The President represents that during his surprise visits he noted that the number of *bona fide* travellers messing in the chuttiram were only two or three on an occasion and that the bulk of the people, that had meals there, were merely the Brahmins that had their

permanent residence either at the Chinnahchuttiam or villages closeby. He would recommend the abolition of the institution altogether

In this case the ten persons who are in receipt of Swayampakams for their lives in this institution will have their Swayampakams transferred to the town chuttiam The value of the Mandagappadi done at the Vadavalam temple at the cost of this chuttram may be transferred to the allotment to that temple The amount is Rs 7 Likewise a sum of Rs 2—5—7 intended for the performance of a Pooja to Alinguma Munneswaran Koil is now charged to this chuttram The savings that will accrue to the State by the abolition of this chuttiam is Rs 101— —less Rs 10—5—7 or Rs 3091—0—6.

The Gurukal of Vadavalam temple has a mirasi here There is no authority allowing him to take a mirasi The Vicharanagar of the chuttram states that he goes to Chinnah-chuttiam to perform Pooja to the Sivan Koil here which is what is called an உசுகை Koil attached to the Vadavalam temple (i e, a subordinate branch of the Vadavalam temple) and takes his meals in the chuttram as a matter of convenience If the Gurukkal should make out any claim he can be compensated by an increase of pay to the extent of Rs 5.

We may cite the case of Koliyappatti to observe, that if the Chetti who has purchased a good number of *pangus* in the Chinnahchuttiam Swaminathan or any other charitably disposed person could be induced to run a chuttiam here, the building which is dingy and ill-ventilated may be handed over to him for being used as chuttram Till then, the Revenue Department may have charge of the building and use a portion as vattam cutcherry

There appears to be a proposal under consideration of the Personal Assistant to the Dewan Peishkar to stop the feeding and to give Sadavarti to travellers as in the case of Koliyappatti If the Government should prefer the trial of such a system to complete closure of the institution an allotment of Rs 4 for a Vicharanakarai, Rs 8 for a Stone-keeper and Rs 2 for a sweeper and of Rs 50 towards cost of utensils will have to be provided The cost of this will come to Rs 990 per year In view of the abuses to which the system is open and the poor chance of its being properly worked out in practice, we do not advocate its adoption

4 Vamban at the seventh mile from Pudukkottai on the Pattukkottai road is a chuttiam by courtesy The allotment for it is Rs 65—2—0 per year consisting of a padithariam allotment of Rs 16—8—0, a festival charge of Rs 0—10—0 and of an establishment charge amounting to Rs 48 The padithariam charges represent the cost of oil to a lamp to be kept burning in front of the building and the establishment charges represent the pay of the watchman of the building at Rs 4 *per mensem* The building may be taken over by the Revenue Department for being used as a vattam cutcherry With reference to the building, the then Tahsildar of Alangudi (Mr S Panchanada Sastri) has stated that it may be sold in auction We are not sure whether this building at any rate is not required by the Revenue Department for being used as a vattam cutcherry That however, is a point with which we are not concerned The building is not required as a chuttram and it may be sold in auction to private individuals if it is not wanted by the Government for any public purpose Both the building and the expenditure in maintaining it may be eliminated from the A R C. I. accounts

The savings on account of the Vamban institution going out of the accounts is Rs 65—2—0

5. The next institution classed as chuttram is Ayipatti chuttram Here again no feeding is conducted. The padithariam and establishment charges are in respect of a Pillaiyar in front of the chuttram building and amount to Rs 48-10-0 per year There is no reason to interfere with this The chuttiam building is in disrepair and the building may be repaired and maintained as vattam cutcherry if wanted by the Revenue Department.

6. Tirumalarayasamudram within two miles from the town and two furlongs to the south of the toll gate on the Arantangi road is shown in the list of the institutions classed as chuttiams There is no chuttram there, but an expenditure of Rs 60 a year is incurred under A R C I towards paying the watchman of the ooram. The institution and the expenditure may be eliminated from the Devasthanam accounts and transferred to Village conservancy.

7 The Thumayyam chuttiam is another institution included in the list of chuttrams. This is a private institution and the Government are interested merely in seeing that the chuttiam is maintained by the founders' descendants There is an allotment of Rs. 95-6-0 plus Rs 60 or Rs 155—6—0 provided in the accounts Only the latter sum of Rs 60 which represents the cost of four Mandagapadies at Rs 15 each, two to the Perumal Koil and two to the Sivan Koil is actually spent The sum of Rs 95—6—0 has not been spent in recent years and the object for which provision was made is not known. The institution and the allotment may be deleted from the accounts and a sum of Rs 30 may be added on to each of the Perumal and the Sivan Koils towards the cost of Mandagappadi. The saving is thus Rs 95—6—0.

8. The Kolattur chuttram is situated in Ammachuttram at the 11th mile from Pudukkottai on the Trichy road It has got the largest allotment, next to the Town chuttiam. The provision for purchase of articles of consumption is Rs 2,777—4—5 and that for establishment is Rs. 534. All told, the total allotment is Rs 3,311—4—5. There are two temples. a Siva and a Vishnu temple for which the allotments are Rs 8—7—0 and Rs. 6—9—0 a month, respectively. The allotments for the temples which come to Rs. 180 per year is included in the allotment for the chuttram Deducting this, the net allotment for the chuttram is Rs 3,131—4—5. Usually, a saving of about Rs 500 is effected every year

The Vicharanaigar of the chuttram has stated to us that on each occasion, about 20 Brahmins are fed on an average and that about 10 Paradesi Sudras are given 1/8th Madras measure of rice in the noon and remnants of cooked food in the night. The President represents that on his way back from the Regent Saheb's camp at Visalur, he inspected the institution and found that there were not more than five or six available till he left the place and that the Vicharanaigar's estimate must be grossly exaggerated He urges that there is room for a close scrutiny and that a greater discrimination should be used in selecting the persons that should be allowed meals here. He also brings to notice that the real reason for the increase is the grant of food to a number of Kallars of the adjoining hamlets who bully the Vicharanaigar and extort food from him and to laxity of supervision On the general ground of the improved facilities that now exist for going from one place to another and on the ground that it is against the sound policy of the Government to feed a section of the people at the expense of the general tax-payer, he would abolish this institution also, but he has agreed with us to the retention of this institution subject to the condition that the allotment should be reduced to Rs 120 amonth or Rs 4 *per diem* At this rate the dittam should be fixed at Rs 4 × 365 or 1,460 a year. Adding the sum of Rs 180 for the temples the allotment will come to Rs 1,640. The establishment may be revised as follows.

Serial No.	Designation	Existing.			Proposed		
		Rs	A	P	Rs	A	P
1	Vicharanaigar	11	0	0	15	0	0
2	Store-keeper	7	0	0	10	0	0
3	Cook	11	0	0	13	0	0
4	,,	11	0	0	13	0	0
5	Jadumali	0	12	0	1	0	0
6	Vasalkootti	0	3	0	0	6	0
7	Vettian	2	0	0	3	0	0
8	Gardener	0	12	0	Abolish		
9	Washerman	0	3	0	,,		
10	Barber	0	2	0	,,		
11	Sadalvar (Stationery)	0	8	0		12	
		44	8	0	56	2	0

Increase to all Sibbandhies is necessary to enforce a greater amount of honest work to be turned out by them. The Vettian should be asked to watch the ooram in front The allotment for the institution would come to Rs 2,350 per year under our scheme as worked out below.

		Rs	A	P
1.	Padittharam	1,460	0	0
2.	Establishment	673	8	0
3.	Miscellaneous	30	8	0
4.	Temples	180	0	0
	Total	2,350	0	0

We would thus cut short the annual allotment by Rs 3,311—4—5 less Rs 2,350—0—0 or Rs. 961—4—5. The managing authorities should see that this expenditure is not exceeded With this reduction, the institution may be continued for some more years.

9 The next institution to be considered is the Viralimalai chuttram The allotment for this is Rs. 84—13—10 towards padittharam and Rs. 15—-—0 towards establishment charges *per mensem* This chuttram is run under contract system The cook has undertaken to feed each and every traveller who is ordered by the local Sub-Registrar to be fed, receiving a fee of annas three and a half per individual The establishment consists of a cook on Rs. 8 *per mensem*, a Kavalgar on Rs. 4 *per mensem* and a sweeper on Rs. 3 *per mensem*. The balance of annas two represents the cost of stationery

The question arises whether the institution is to be retained or abolished. The chuttiam is on the trunk road connecting Trichy and Madura, and various other roads connecting Viralimalai with other places meet one another close to the chuttiam. Traffic by country carts is heavy on this road and it has not yet been replaced by motor traffic. There is a stationary officer in the person of the Sub-Registrar who can be expected to order the feeding of only the really needy and deserving persons. As a matter of fact, only Rs 656—5—3 or about Rs 55 *per mensem* was spent in the last year (Fash 1333). The chances for fraud and swindling are at a minimum here owing to the contract system in force and the presence of a responsible officer at the spot. All things considered, we would retain the institution.

The next question to be considered is the revision of establishment and allotment. At present, non Brahmin *paradesies*, or mendicants, form the bulk of the persons fed at the chuttiam. The President of the Committee who recently camped at Viralimalai in connection with the Regent Saheb's tour brings to notice that owing to free feeding of Brahmins in the Patasala newly opened in the village by the Chettiar who has taken over the management of the temple and the paucity in the number of itinerant Brahmin beggars on this road, the number of Brahmins fed in this chuttiam is not even one a day on an average. He further reports that unless the cook is to be made to lose heavily the rate will have to be increased to five if not six annas per individual fed. Further, he reports hat the pay of the cook is to be raised to Rs 15 *per mensem* as he does not get his food free as in other chuttrams.

We would fix the number of persons to be fed here at eight on an average per day. The Sub-Registrar may be instructed to see that this number is not exceeded. We would also enhance the rate of charge per individual to annas four. At this rate, the annual expenditure would come to Rs 730 per year. The establishment charges will come to Rs 22—2—0 *per mensem* with the increase proposed to the cook. This means Rs 265—8—0 per year. The total expenditure he would recommend on this institution is Rs. 995—8—0 per year.

In course of time, the present Chetti manager of the temple can be induced to take up this charity and conduct it efficiently or, if a Village Panchayat comes to be established here and it works satisfactorily here, the institution may be handed over to it.

The quality of the meals supplied for four annas cannot in the nature of the things be expected to be very good. There need be no variety of dishes as one can expect in a decent hotel or Railway Refreshment room where the charge is six annas per individual per meal. One-fifth of a Madras measure of raw rice will, when cooked, suffice for a person. Cooked food of this quantity and broth, gingelly oil and a small quantity of butter milk should ordinarily suffice. The variety and quantity of each dish can be fixed within the sum proposed by us. The total allotment being Rs 1,199—14—0, our proposal to increase the actual expenditure to Rs 995—8—0 does not necessitate the increase of allotment. The actual expenditure incurred last year being Rs. 656—5—3, our proposal involves an excess expenditure of about Rs 350—0—0 a year.

10. Rengammal chuttram is a stone mantapam with tiled verandahs. It is situated at the fourth mile from Pudukkottai on the Trichinopoly road.

There was regular free feeding conducted here years ago and it was stopped as it was found that free feeding within a distance of four miles from the Town was not necessary and people that had their meals in the Town chuttram might go to Kolattur chuttram for their next meal and vice versa. We are told that only the permanent residents of Tirugokarnam wept over the closure of this institution as a feeding house. At present there is an allotment of Rs. 22—13—0 at anna one a day for meeting the cost of oil purchased for keeping a light burning in the chuttram and of Rs 57—0—0 to meet the pay of the watchman at Rs. 4—12—0 *per mensem*.

The watchman is supposed to guard the chuttram and the oorani in front of it and to keep a light burning in the chuttram.

The President reports and we are also otherwise informed that the watchman does not attend to these duties and that it is not also necessary to pay for watching the building or the oorani. The building consists of stone mantapams and it is not worth watching. The oorani is not likely to be defiled by any, and there is no human habitation for a mile round and the expenditure may be saved. The watchman has never cared to put up a light in the building and this unauthorised practice may be authoritatively continued.

Besides the above mentioned sums of Rs. 22—13—0 plus Rs 57—0—0, there is a further provision of Rs 13—11—7 for miscellaneous item. No expenditure is, however, actually incurred under any of these items, and no allotment need be made also.

In the end, our proposal in respect of this institution is that its abandonment may be completely effected by removing it from the list of institutions and making no expenditure in respect of its maintenance. The buildings may be left to decay. One mantapam facing east is used for an annual Mandagappadi for the Tiruvengavasal and the Vellanur Gods. The

other is the chuttram proper There is a Pillaiyar installed in a niche in the western wall of the front portion which is open and into which all can have free access No pooja is done to this Pillaiyar and ever since the closure of the chuttram against free feeding the Pillaiyar could not have received obeisance from any We see no objection to the Pillaiyar being given away to any who builds a Pillaiyar Koil and wants to instal a Pillaiyar there Till such an occasion arises the Pillaiyar may continue where he is We have made this suggestion of making a present of this Pillaiyar as we understand that such Pillaiyars are valued and that the Pillaiyar on the bund of this oorani was stolen away We are not however concerned with all this here Our point is that the institution may be abolished and the allotment of Rs 93—8—7 saved

11 The next institution is Mathur chuttram It has got an allotment of Rs. 988, for padittharam and of Rs 34 *per mensem* or Rs 408 per year for establishment charges The establishment consists of a Vicharanaigar on Rs 10 Store keeper on Rs 4, a cook on Rs 11, two watchmen on Rs 4 each and a sweeper on annas ten a month We understand that the post of Vicharanaigar has been abolished and that the Vattam Manivagai has been asked to supervise this in addition

The Vicharanaigar whom we inquired has stated that four Brahmins go there for meals on an average and that Vaishnavas and others who do not partake of cooked food are given samans to cook their food.

It has been recently reported to the Dewan Peishkar that the allotment does not suffice owing to the present dearness of rice to feed the permanent establishment of the chuttram and that travellers could not be fed unless the allotment is to be raised

The chuttram is just at the frontier of the State on the Trichy road where we have regular motor service for conveyance of passengers There is also another chuttram at Nallur at a distance of less than five miles from Mathur These circumstances and the lack of facilities for efficient supervision of the institution do not justify the maintenance of this chuttram for the benefit of four travellers a day We would recommend the abolition of this institution Foot passengers starting from Pudukottai may hereafter halt at Ammachuttram at a distance of 11 miles, thence move on to Nallur nine miles from Ammachuttram and reach Trichinopoly 13 miles from thence They are not likely to feel the absence of a chuttram between Nallur and Trichy Mathur chuttram has been only a luxury which the State cannot afford to continue to provide the travellers with The savings on this account will hereafter be Rs 988—0—0 plus Rs 408—0—0 or Rs 1,396—0—0 per year

12 Kayampatti watershed in Keelakurichi village, Vilathuppatti vattam, has an allotment of Rs 14—15—5 a year The sum is meant for keeping a lamp burning in the building and for maintaining a watershed for the benefit of the passengers at the time of the Narthamalai festival These services may continue to be performed but the allotment does not justify the treatment of this institution as a separate one in the accounts To save some stationery and clerical labour, the allotment may be transferred to Keelakurichi temple

13. Kodumbalur chuttram has an allotment of Rs 27 per annum for lighting and Rs. 60 per annum for paying the chuttram and oorani watchman

The building is an old and low-arched mantapam The feeding of wayfarers which at one time was conducted here has been transferred to Viralimalai There is no longer any reason for retaining the chuttram in the list of charitable institutions The building and the expenditure thereon is a legitimate charge against civil buildings or village conservancy. The institution and expenditure have to be eliminated from A R C I accounts

14 Town chuttram

This is the biggest of the institutions of this class The allotment for Fasli 1334 is Rs. 4,613-7-5 against padittharam and festival and Rs 1,104-2-4 against establishment charges This institution has perforce to be maintained and will be the last to be abolished One of the very necessary and useful purposes served by this institution is the supply of food to the Brahmin in patients in the Town General Hospital We are informed that on an average 16 patients are served with food every day from the chuttram, eight on each of the two occasions *per diem* Besides this number, the outsiders seeking free meals here every day were computed at 15 on a surprise visit one night The surplus food distributed to Sudras in the night at the chuttram and food balls supplied to non-Brahmin *parad* s and fakirs go to serve non-Brahmins. We do not imagine that there will ever arrive a day when the Government will think it desirable or necessary to abolish this premier institution

As against a total allotment of Rs. 5,717—9—0 for this institution, the total expenditure in the last fasli was Rs 6,919-3-4 for padittharam and festivals and Rs 895-14-8 for establishment. We have adopted the actual expenditure as the sum required for the

institution. This works at the rate of Rs. 500 *per mensem* for paditharam. We should enhance the pay of the establishment by about 20 per cent as shown below.

No.	Designation.	Existing Pay.	Proposed Pay.
		Rs. A. P.	Rs. A. P.
1	Vicharanaigar	17 1 25 = 23	25 1 30 = 28 12 ...
2	Samprithi	10	15 ... ...
3	Poojai	2	3 ... ...
4	Store-keeper	7	10 8 ...
5	Cook	15	15 ... ...
6	Assistant cook	15	15 ... ...
7	Watchman	5	7 8 ...
8	Do	5	7 8 ...
9	Washerman	... 2 ...	... 3 ...
10	Sweeper for the North bank matam	1	Abolish.
11	Sweeper for the Sandaippettai chuttram	1	Abolish.
12	Sweeper for the chuttram	1 8 ...	2 4 ...
13	Do.	1 8 ...	2 4 ...
14	Cook to Sudra cooking house	5	7 8 ..
15	Sweeper to Sudra cooking house	1 8 ...	Abolish.
	Total ..	93 10 ...	114 7 ..

The Vicharanaigar has general supervision over the Sandar Koil and the other temples attached to the Sandar Koil In order that he may have no justifiable inducement to have recourse to malpractices and thereby augment his income and that he may also command some respect from his subordinates, we have fixed the pay at Rs. 25-1-30. We will have more to say on the necessity for increase of pay later on.

The Samprithi should also have in our opinion the same ratio of increase. We have allowed increase to Poojakan also. We intend this as a sort of provision to some deserving pious Brahmins who may seek compassionate allowances and may be found deserving of the grant of free meals for himself and some ready cash to support his dependants

We have not proposed any increase to cooks as we think that the pay of Rs. 15 *per mensem* plus free boarding form no inadequate remuneration for a cook. If cooks should not happen to be available for this pay, the question of raising the pay may be considered.

The washerman has to supply wicks to lamps fed with country oil. The proposed increase is a mere trifle and our only reason for proposing an increase is to make the collector of rags feel that the Devasthanam Committee has not been unmindful of the value of his services.

The three posts of sweeper which we propose to abolish are those attached to the chuttram at Sandaippettai, to the Matam at the northern bund of the Pallavankulam which is now used as the Vedasastra Patasala, rather as we should call it by its high-sounding name, the College of Oriental Studies, and to the Ulaganathaswami matam which was used for cooking and distributing food to the non-Brahmin paradesies. No charge is incurred actually on account of these owing to the first named building being used as a school house, the second as College, and the cooking of meals for Sudras being also done within the chuttram itself and not at Ulaganathaswami Matam.

The excess of allotment we recommend for this institution is Rs. 1,860—10—3 as worked below.

	Rs. A. P.
Paditharam at Rs. 17 a day for 365 days	6,205—0—0
Establishment charges at Rs. 114—7—0 *per mensem* ...	1,373—4—0
Total ...	7,578—4—0
Deduct the present allotment	5,717—9—9
Excess required ...	1,860-10—3

The residents of the town get admission at times for meals.

This should be stopped and the savings effected by this stop and by a more economical management will be required to meet the cost of Swayampakams that may be transferred to this institution from the Chinniahchuttram.

14. We may now sum up our proposals regarding chuttrams. (1) Ichiadichuttram, (2) Kolavoippatti chuttram, (3) Tirumalairayapuram, (4) Vamban, (5) Ayippatti, (6) Tirumalairayasamudram, (7) Tirumayyam chuttram, (8) Rengammal chuttram, (9) Mathur chuttram, (10) Kayampatti watershed and (11) Kodumbalur chuttram, these eleven are to be either abolished or their allotment transferred to appropriate institutions. The three chuttrams of Kolattur (Ammachuttram), Viralimalai and Town are to be retained.

The following statements show the savings that can be effected by the adoption of our proposal as compared (1) with the allotment for Fasli 1334 and (2) with the expenditure actually incurred in the last fasli (Fasli 1333).

STATEMENT No. I.

No.	Names of institutions.	Total allotment including establishment charges in Fasli 1334.			Savings under our proposal		
		Rs.	A.	P.	Rs.	A.	P.
1	Ichiadichuttram	196	8	...	96	0	0
2	Kolavoippatti	1,393	13	11	1,393	13	11
3	Tirumalairayapuram	3,101	6	1	3,091	...	6
4	Vamban	65	2	...	65	2	...
5	Ayipatti	48	10	...	..	..	..
6	Tirumalairayasamudram	60	.		..	...	...
7	Tirumayyam chuttram	155	6	..	95	6	...
8	Kolattur chuttram	3,311	4	5	961	4	5
9	Viralimalai chuttram	1,199	14	...	204	6	..
10	Rengammal chuttram	93	8	7	93	8	7
11	Mathur chuttram	1,396	.		1,396	..	..
12	Kayampatti	14	15	5	...	...	...
13	Kodumbalur chuttram	7	.....		...	...	.
14	Town chuttram	5,717	9	9	—1,860	10	3
	Total ...	16,841	2	2	5,535	15	2

STATEMENT No. II.

No.	Names of institutions.	Expenditure for Fasli 1333.			Savings under our proposal.		
		Rs.	A	P	Rs	A.	P.
1	Ichiadichuttram	155	12	6	55	4	6
2	Kolavoippatti	652	8	6	652	8	6
3	Tirumalairayapuram	2,621	.	5	2,621	5	5
4	Vamban	62	8	1	62	8	1
5	Ayipatti	34	7	...	...	...	...
6	Tirumalairayasamudram	60	...	...	...	...	...
7	Tirumayyam chuttram	120	.....		60	.....	
8	Kolattur chuttram	3,217	6	2	967	6	2
9	Viralimalai chuttram	656	5	3	—339	2	9
10	Rengammal chuttram	75	.....		75	.....	
11	Mathur chuttram	923	10	1	923	10	1
12	Kayampatti	14	9	...	...	...	...
13	Kodumbalur chuttram	60	...	..	...	...	...
14	Town chuttram	7,178	8	1	—399	11	11
	Total ...	15,832	..	1	4,578	12	1

It will be noted that we have not taken credit for the expenditure recommended to be transferred to the other heads of account, e.g., buildings or village conservancy and have calculated as savings only such items of expenditure as are proposed to be altogether avoided.

15. Before proceeding to take up for consideration the next point referred to us, namely the question of the strength and pay of establishment, we would like to suggest the removal from the list of the institutions included in the accounts relating to the A. R. C. I. They are the following:—(1) Ponnanganippatti. (2) Malayamarungar. (3) Pattathippullaivai.

(4) Pulavankadu (5) Vanakkanmadu, 6) Pilavidudhi, (7) Sengavalanadu (8) Karuppattipatti, (9) Ratapuram (10) Neikkonam, (11) Perungudi (12) Velangudi, (13) Arimppatti, (14) Aniyur, (15 Brahadambalpuram, (16) Seerangampatti, (17) Ammapettai and (18) Adugappatti

Of the above 18 institutions, some small expenditure is incurred only in respect of numbers 1, 2 and 7 Ponnanganippatti, Malayamarungar and Sengavalanadu. In the case of the remaining 15 institutions, no expenditure has been incurred in recent years and we see no reason for these names burdening the pages of the A R C I accounts and showing nil expenditure The expenditure incurred in the names of the first named three is either a charge incurred in respect of other institutions or one that can be conveniently added on to what we may call the parent institution in the same village Thus, Ponnanganippatti is a watershed in Varappur village It has got an annual allotment of Rs 148—10—0 of which Rs. 60 represents the pay of a watchman for the Thirukoolam tank in Varappur The remaining sum is spent in performing pooja to a Pillaiyar close to the building and maintaining a watershed in it for four months in the year beginning from March The same village officials of Varappur manage both the Varappur Sivan Koil and this watershed and the buildings are situated close to each other We therefore think that the allotment for this may be added on to that for the Varappur temple

The Malayamarungar's fame is not confined to Perungalur alone, but its money dittam is very small being only Rs 12—11—4 per annum, of which Rs 12 is the pay of the Brahmin Gurukkals of Perungalur who perform pooja to this also on important occasions The remaining sum of Rs 0—11—4 is a small contribution made towards expenses incurred in connection with Sivanirathri and Navarathri festivals We think that this allotment of Rs 12— 1—4 may be added on to the dittam for the Perungalur temple and institution ceased to be treated as a separate one

Sengavalanadu is no name of an institution It merely represents the name of the clan of Kallars The expenditure incurred in the name of Sengaval nadu is Rs 3—8—0 per annum which is spent for the conduct of Mandagappadi to the Kovilur God otherwise called as Sengattunadu This sum of Rs 3—8—0 may be added on to the allotment for Sengattunadu All this suggestion of ours is merely to save some additional scriptory work in the accounts

16 The next and perhaps the most important point is the revision of scale of pay of establishment In dealing with chuttrams, we have incidentally dealt with the revision of pay of the establishment of the chuttrams which we have proposed to retain In this paragraph we are concerned with the revision of the scale of pay of temple sibbandhies alone Before we deal about the possibility of reducing the strength of temple establishment and submit our proposals for revision of pay, we shall note the sum allotted for the maintenance of temple establishment The allotment for the several institutions as made already and is in force at present is given in detail in Appendix III where we have shown the pay attached at present to each post in the various institutions and have also noted the increase of pay proposed in each case

Here we merely consider the total allotment for establishment an make a few observations of a general nature which form the basis of our proposals for the revision of the pay of establishment The following table shows the provision made for the establishment charges

	Town Institutions —	Allotment for establishment Rs	A	P
1	Tirugokarnam Devasthanam	10,007	1	0
2	Poojaiveedu	1,860	0	0
3	Sandai Koil	1 752	0	0
4	Malaiveedu	288	15	0
5	Devasthanams in the Alangudi Taluk	6,312	13	6
6	,, in the Tirumayyam Taluk	7,059	1	0
7	,, in the Kolattur Taluk	4,864	14	0
8	Pararashtram Kattalais	2,045	13	0
	Total	34,191	9	6

Note —In the above calculation, the allotment made for the establishment pertaining to the chuttrams and other institutions dealt with in paragraphs 13, 14 and 15 *supra* has been excluded

The first and foremost question is that possibility of reducing the strength of establishment All the temple sibbandhies we have examined have uniformly stated that no reduction of establishment is possible We generally agree with their views We may expect appreciation of our views if we take two or three institutions and examine the necessity for the establishment now retained for their upkeep.

Take Vadavalam temple in Alangudi Taluk It has got the following establish

	Designation	Pay Rs a p
1	Vattam Maniyagai	1 0 0
2	Vattam Karnam	1 0 0
3	Poojai (Gurukkal)	5 0 0
4	Cook	3 0 0
5	Store-keeper	0 14 0
6	Nagaswaram	0 5 8
7	Othu	0 5 8
8	Thavul	0 7 0
9	Thalam	0 2 7
10	Mridangam	0 7 10
11	Sangu	0 5 0
12	Nattuvan	0 3 11
13	Veeranam	0 5 2
14	Dasi	0 2 7
15	,,	0 2 7
16	Melkaval	0 8 0
17	Sweeper	0 2 0
18	,,	0 6 0

The Vattam Maniyagai purchases the things required for carrying on the worship the Karnam maintains the accounts, the Poojakai is for conducting the main service of attending to the rituals connected with the actual worship of deity the cook s an indispensable item is both the deity and its servants, the latter more than the former depend on him for their sustenance and a store-keeper is also necessary if the supply is to be regulated and be made to last throughout the month To add the duties of the store-keeper to those of the Karnam the Maniyagar, the Poojakai or the cook will be no prudent arrangement as it will be offering a great inducement to misappropriation The other posts up to Melkaval that is those of Nagaswaram Othu, Thavul, Thalam Mridangam, Sangu Nattuvan, Veeranam and Dasi are all necessary especially in institutions of this kind as they are run at present The designations indicate the nature of the services to be done and is no man can play on two musical instruments simultaneously the duties have to be done by engaging as many persons as there are instruments to play upon We recognise that it is possible to effect economy by abolishing one of the two posts of Dasis We do not however recommend the immediate abolition of a post In the case of temples whether Dasi's posts have long been vacant and have not been filled up we have recommended the abolition of the vacant posts In those cases however where the posts are actually occupied we have recommended the retention of the posts as the abolition might lead to practical difficulties The institution of Dasi service is gradually disappearing and at least so far as 99 out of 100 temples in the State are concerned, we may expect the service to disappear as the pay attached to the posts is too small to attract proper persons for the service and the people are also generally too poor to afford to maintain Dasis Where there are two Dasis attached to a temple it is better to continue both so that the deity may have fewer chances of being deprived of Dasi service and at least there may be one Dasi available when the other is prevented from attending the temple After all Dasis cost very little to the State. Melkaval is necessary to guard the temple properties and sweepers are quite necessary Of the two sweepers one has to sweep inside the temple and the other the temple precincts Where sweepers happen to be women it is better to have two so that at the time when one is in her periods the other may be available for service These are intended to clean the cooking utensils daily

Take Kalan Peruvai temple in the Tirumayam Taluk It is one of the most important temples in the State Its existing establishment is noted below for facility of reference

No	Designation	Pay Rs a p	No	Designation	Pay Rs a p
1	Temple Karnam	10 0 0	15	Othu	0 5 10
2	Poosai	10 0 0	16	Do	0 1 10
3	Rudrapadam	2 0 0	17	Thalam	0 1 3
4	Do	2 0 0	18	Do	0 1 3
5	Adyayanam	0 14 9	19	Padavam	0 1 5
6	Cook	10 0 0	20	Nattuvan	0 5 10
	L A	2 0 0	21	Thalapu	0 2 4
7	Panchakalam	9 0 0	22	Muttu	0 1 5
	L A	2 0 0	23	Do	0 1 5
8	Thirumalai	0 10 9	24	Thavalisanam	0 0 4
9	Othuvan	0 2 1	25	Sthanathan	0 1 0
10	Store-keeper	0 3 8	26	Muvaian	0 0 7
11	Nagaswaram	0 5 5	27	Lampuan	0 5 5
12	Do	0 8 9			1 3
13	Thavul	0 3 9	28	Melkaval	0 1
14	Do.	0 3 9			

The necessity for a separate Karnam for this big institution is apparent. He has to keep accounts and supervise the proper conduct of daily pooja and weekly, fortnightly, monthly and annual festivals. There is only one Poojakan and this is an irreducible minimum. There are two persons to recite Rudrajapam during Abhishekams and one of them has also to supply sacred thread to the deity. It is possible to reduce the number to one but seeing that there there are two sets of pipers, two vocal singers, two cooks and two hands for every service, we have not thought it necessary to create heart burning to one of the two hands who will have to be thrown out. Further we are proposing in a subsequent part of the report the advisability of exercising a very close scrutiny into the necessity for the continuance of every post of Rudrajapam, Adhyayanam, Melkaval, Gardener, watchmen, Dasi, etc services at the time it falls vacant. There is only one Adhyayanam post to which is attached the duty of reciting at the time of Archanai the manifold names under which the deity is worshipped. Cook and Paricharakam service is of the same kind, the one is complementary to the other. Two hands are necessary in such a big temple as Peravur where pooja is done six times a day. The person holding *Tirumalai* post has to string flowers every day and the post is necessary. Othuvar is intended to recite Thevaram, Thiruvachakam, etc., at the end of the pooja. Store-keeper has to keep the samans. The post of Nagaswaram, Thavil, Othu, Thalam, Laduvan, Nattuvan, Thalagiri, Muttu and Thavilasangu are connected with the service of entertaining the deity to music and are necessary as being some of the chief attractions in a Hindu temple. The Sthalathan and Marayam are intended to arrange for bearing the vehicles with the deities mounted on them during processions and the small remuneration noted against their names is shared by a number of people performing the service. The necessity for the service of Lampman and Melkaval or Watchman is apparent. We thus find that no reduction is possible in the establishment attached to this institution.

We may yet take another important institution in another Taluk. We mean the establishment attached to the Kudumiamalai temple in the Kolattur Taluk which is a temple as important as and bigger than the Peravur Devasthanam. The establishment maintained for running this institution is as follows:

No	Description	Pay Rs	A	P	No	Description	Pay Rs	A	P
1	Mamiam Samprithi	11	0	0	27	Imarthi Kanganam	0	3	10
2	Temple Karnam	10	0	0	28	Gardener	0	4	0
3	Poojai	1	12	1	29	Thalam	0	4	11
4	Do	0	6	8	30	Do	0	3	9
5	Do	1	15	3	31	Sithudal	0	8	1
6	Do	1	14	5	32	Nagara	0	4	11
7	Adyayanam	1	8	2	33	Veravi	0	1	3
8	Kattiyam	0	3	2	34	Vilakkukkaran (2 posts) each	0	13	9
9	Do	0	3	2	35	Nettivelai	0	12	7
10	Cooks (4 posts) each	8	0	0	36	Keethai	0	8	6
	L A	2	0	0	37	Viduthi	0	5	1
11	Mavidiyal	1	7	9	38	Bilvarachanai	0	1	0
12	Malaikatti	0	10	5	39	Araikaran	1	6	0
13	Do	0	13	7	40	Thalathan	1	2	0
14	Palkavadi (2 posts) each	1	15	4	41	Watchman, Thambikkinaru	2	0	0
15	Golla	7	0	0	42	Nirvahavalayan	0	14	0
16	Nattuvan	1	2	10	43	Oolia Valayan	0	12	0
17	Thalagiri	0	6	3	44	Kollan	0	10	0
18	Muttukkaran (2 posts)	0	7	2	45	Thachan	0	10	0
19	Davalasangu	0	8	6	46	Sthalapuranam	0	8	0
20	Paduvan	0	6	3	47	Do	0	4	0
21	Nayanam (2 posts) each	1	2	10	48	Halasyamani	0	2	0
22	Do (1 post)	0	12	6	49	Do	0	2	0
23	Thavul	0	12	6	50	Nandavanam	2	0	0
24	Do	0	10	0	51	Gardener	9	0	0
25	Othu	0	6	3	52	Gardener	0	4	0
26	Othu	0	4	11					

Two separate posts of Maniyam Samprithi and Karnam, one for general management and the other for maintaining accounts are necessary for this institution which is only next in importance to the Tirugokarnam temple. There are four poojakans and the number would seem to be large when compared with that available for the Periayur Devasthanam. For one reason or the other the Gurukkal community is not increasing in population and we are substituting Vaideeka Poojai, or performence of pooja by Brahmins of other sects, for pooja by Gurukkals. The greater the number of Gurukkals attached to a temple, the less is the chance of the deity losing its daily service and the strength of Gurukkals establishment, at least numerically speaking, is to be therefore welcomed rather than deprecated. No reduction is to be made in the number of Gurukkals. The next post in the list of establishment is Adhyayanam. Though "Adhyayanam" is a term used for the act of studying the Vedas it is colloquially applied to the service

of reciting the several 'Namams' or names of the deity in Siva temples as already stated. As the Gurukkals who alone have access to the Sanctum Sanctorum and have the nearest approach to the seat of the deity should be engaged merely in throwing at the feet of the deity flowers or saffron and should not repeat the names of Gods or recite any manthiram when standing nearest to the God, lest he should pollute the Holy of Holies by the flow of saliva or particles thereof, a separate hand to stand outside the Sanctum Sanctorum and repeat the manthiams is quite necessary. One Adhyayanam for four Poojakans is small and we are satisfied that there is one more entertained for Sahasranama Archanai who has no cash pay. The duties of Kattiam correspond to those of Chobdars and Bhattu Rajus in Royal paraphernalia and two, to stand one on each side of the deity, are quite necessary. Four cooks for Kudumiamalai are none too many but seeing that this number has never been available at least in recent years, when coffee hotels and eating houses provide employment for any number of Brahmin cooks and purcharakans, and the full complement has never been employed in this temple we have reduced the number of cooks to three, the actual number employed. The next post is that of Mavidiyal, that is that intended for pounding rice or grinding corn to prepare cakes. There are two posts of Malukatti or stringing flowers into garlands. This service is necessary and two posts are also necessary for this service in this temple. Next comes the two posts of Palkavadi, that is of procuring the supply of milk for "Abhishekam" or bathing of God. This service is necessary but, a gift of milk for being poured over the Gods has almost vanished in country side, no Palkavadi is actually engaged and we have merely proposed the abolition of these two posts which have long remained vacant. The next post is that of Golla who is the custodian of the valuables belonging to the temple and does the duties of a shroff besides. His place is necessary. The posts of Nattuvan, Thaligai, Paduvan, Muttukkaran, Thavalaiyan, Nayanam, Thavil, Othu, Thalam, Sittudal and Nagara are all necessary and the names of the places themselves suggest the nature of the service to be performed, rather the kind of musical instrument on which each is required to play. These posts are quite necessary and considering the importance of the temple the number is small rather than great. Vanavan is the temple factotum. He has to attend to the calls of the temple Manivam and secure the presence of the temple sibbandhies. His duties may be likened to those of conductors or conductresses in Elementary schools. The two posts of Vilakkukkaran are intended to light the temple lights. Keethari or shepherd is to tend any cows or bulls that may be dedicated to the temple and procure milk curd and other such articles. Vidathi is the name applied to the Sweeper's post in this temple. Bilwarchanam is paid one anna for reciting Sahasranamam every day. He has manivam besides and his services are necessary. Arugaran or Store-keeper doles out samans required for everyday use. Thalathan consists of a number of servants who are attached to the temple and whose duty consists in helping the temple Manivagai to get the services properly performed. Watchman Thambikkeni, is for guarding the well going by that name from defilement. Nirvahavalayan form the superior grade of Vaiyan servants who are in charge of temple vessels and Oothiya valiyan form the inferior grade of servants who have to clean the vessels. Both the grades of men take bed in the temple by turns and are thus the watchmen of the temple building and its premises. Kollan and Thachan are for doing the respective smithy and carpentry duties. Sthalapuranam is for reading the book giving the traditional account of the origin of the temple and the place and recounting the glories thereof. There are two posts in the establishment register but only one is actually filled up and the other has been vacant for a long time. We have abolished the second place. There are two posts called Halasamam, that is for ringing the big bell. One of them is also assisting the Pimpini. There are three gardeners posts. One of them getting a pay of annas four alone is shown in the list supplied by the temple sampruthi. He does not do the duties of gardener and is further in-sadams to the Melnanmanai every month as per manual. His post may be useful hast be retained for this purpose. The other gardener on Rs. 2 per month is attending to the garden in the temple. The third gardener's post on Rs. 9 *per mensem* is vacant consequent on the Nandavanam site having been resumed and sold in auction. We propose its formal abolition.

It will be seen from the above that even in some of the biggest institutions where large bodies of servants are found, it is not practicable to effect any appreciable reduction in the establishment. All the temples have only the required strength of establishment. Still in cases where posts become vacant consequent on the death of the incumbents the Committee and the Government are not able to find suitable successors there will be retrenchment [illegible] to the State. Such cases are bound to arise in the future owing to persons not coming to do the work for the small remuneration awarded in return. When such occasions arise and generally when a change in the incumbency of any particular post arises the controlling establishment will have to consider the necessity for the continuance of the post and perpetuate the appointment only if it is necessary. Beyond taking advantage of vacancies that have long existed and recommending their abolition, we have not advocated the abolition of any post as the temple Vichariapagars whom we have consulted did not think it possible to curtail the existing establishment and the nature of the duties for carrying out which the several posts are intended seemed to be necessary to be continued.

The next question is about the extent of increase to be given to each post. The cash pay attached to a majority of the posts is very small, almost insignificant amounting only to a few annas Even if the pay is to be raised by cent per cent, the increase is not likely to affect to any appreciable extent the economic condition of the temple sibbhandies. Thus the distress of a Nagaswaram blowing his pipe for a pay of annas eight a month is not likely to be alleviated by raising his pay to rupee one *per mensem*. It is notorious that his pay of annas eight or one rupee is not his only source of income. Certainly he must have some other primary source of income. He must be depending on other patrons of his skill and if he is not sufficiently skilled in the art, he must have other primary occupations In the majority of cases, temple service is only a subsidiary occupation and the emoluments attached thereto form only small additions to the main income. In this view of the case no increase in cash pay to all temple servants is necessary. It will do if only such servants as Poojakan, cook, store-keeper, golla, etc, who are paid already above Rs. 5 *per mensem* and are supposed to depend on their pay are given increases of pay. We however think that we should not leave out of consideration people who are in receipt of small sums. All servants have been expecting increase of pay; and the grounds, that at one time weighed with the Government in allotting cash payment for these posts, however small the allotments, continue to operate with the same force for enhancing the allotments then made It will, we believe, stand to reason that where one rupee was considered a necessary cash pay that should be given *per mensem* to a temple servant 30 years ago, the equivalent thereof should be paid now, if during this period the value of the rupee has changed. It will also be readily admitted that during this period the rupee has very much depreciated in value; and the only point on which there is not likely to be a concensus of opinion is the exact extent to which the rupee has fallen in value. We need not however pause to consider this point as we are not proposing compensation to the extent to which the rupee has gone down in value. We have suggested two alternative schemes, one to increase the pay by 50 per cent and the other to increase it by 25 per cent Our detailed proposals are contained in Appendix III. Here we may transcribe the result for facility of reference.

No.	Classification of institutions.	Monthly Establishment charges								
		Existing.			Proposed 25% increase.			Proposed 50% increase.		
		Rs.	A.	P	Rs.	A.	P	Rs.	A.	P.
1	Tirugokarnam Devasthanam	833	6	9	1008	0	0	1008	0	0
2	Poojaiveedu	168	0	0	185	12	0	185	12	0
3	Sandarkoil	146	0	0	175	8	0	175	8	0
4	Malaiveedu	24	1	3	30	0	0	30	0	0
5	Alangudi Taluk	504	3	9	585	14	0	668	13	0
6	Tirumayyam Taluk	587	4	1	711	3	0	779	5	0
7	Kolattur Taluk	500	7	9	597	6	0	674	10	0
	Grand total for a month ...	2,763	7	7	3,293	11	0	3,522	0	0
	Total for one year ...	33,161	11	0	39,524	1	0	42,264	0	0

The increased expenditure that will have to be made is Rs 6,362—9—0 if 25 per cent increase is sanctioned and Rs. 9,102—5—0 if 50 per cent increase is to be ordered. In either case, we do not think that the increase is in any way such as is beyond the means of the exchequer to pay.

In the case of the Town institutions we have not proposed 50 per cent increase as at the time of the general re-organisation in 1920, these establishments got increases. Increases under the 25 per cent scheme will suffice for them. We have fixed the maximum pay of cooks at Rs. 14 *per mensem*, and that of Poojakans at Rs 15 and Rs. 20 in a few exceptional cases. We propose a maximum pay of Rs. 16 to temple Maniyams. Increases have been proposed for these posts so as not to exceed this maximum. We believe that we can for some time more get cooks for Rs. 14 each *per mensem*, Poojakans for Rs. 20 and temple Vicharanaigars for Rs. 15 *per mensem*. If the pay should cease to be attractive, the question of increasing the emoluments will have to be considered. That stage, we believe, has not come yet We proceed to take up the next point for consideration with a recommendation that the 50 per cent rate of increase may be sanctioned as the financial position of the State is in our opinion strong enough to admit of this increase of expenditure on account of temple servants.

17. Managing Agency.

The next point referred to us for consideration and opinion is the question of the management of the Devasthanam and Charitable institutions. The Dewan Peishkar says and the trend of questions put by elected members in the Legislative Council goes more or less to confirm the Dewan Peishkar's view that there is a general feeling in the country that these institutions are not conducted as well as they ought to be. We are asked to devise an agency which would ensure the most efficient working of their institutions. We have also been asked to consider the advisability of entrusting the management of some at least of the institutions to private bodies, who may be asked to form a Panchayat or Local Board. We shall consider the latter point first as it is better to dispose of this suggestion first before framing our proposals regarding the Supervising Agency.

The suggestion made by the Dewan Peishkar of constituting Village Panchayats for supervising the conduct of affairs in the Devasthanam and Charitable institutions situated within their villages is nothing new. It is one that was actually introduced by the Government so early as in 1918 when the Government published a notification calling upon the inhabitants of each village to select a Committee of five persons, or one influential man from amongst them, to whom the management of the Religious ane Charitable institutions situated in that village might be entrusted. The response to this institution has been absolutely nil. The causes are plain enough. In the first place the majority of the villagers are poor and illiterate. They have to be educated and trained to undertake such responsibilities. Secondly the rich and the leisured who are also capable of undertaking such responsibilities are not only few but do not come forward to take up the management of any public institution when they are told that they will be subject to the control of officers of and above the grade of Revenue Inspectors. The suspicion is ingrained in them that there will be trouble involved in agreeing to such a course. It cannot also be denied that private quarrels and mutual jealousies so far sway our people as to blind them to the merits of their opponents and mislead them to misinterpret the motives of their enemies and condemn their actions at every turn. Be the cause what it may, so far nobody has offered to take up the management of any institution in response to the invitation contained in the notification which has therefore remained a dead letter. Hereafter no special Panchayat need be formed for the purpose of temple management alone. The Village Panchayat Regulation has been passed by the Legislative Council and has received the Royal assent. If village temples are to be handed over for private management, the Panchayats to be formed under the Regulation are the best local bodies to which the management can be entrusted as they will be elected by the villagers and will therefore represent the wishes of the majority of the people of the village and be acceptable to them. But it will take some some years before the Panchayat movement spreads itself throughout the country and there is a Panchayat established and working in every village in the State. The Panchayats have also enough of other important work to do under the Regulation. Of the functions proposed to be entrusted to them, the improvement of village sanitation and the promotion of the amenities of rural life are far more important than the management of temples and other charitable institutions. The transfer of management of temples and other charitable institutions could only be made gradually and not all at once. There is also a proposal to vest the Village Panchayats with Small Cause powers. Time and experience alone can show whether Panchayats constituted under the Village Panchayat Regulation or other local bodies can manage all the institutions within their jurisdiction at least as well as now. Experiments will have to be made in the most advanced localities and progress made in the process of transfer of control in the light of the experience gained. All this will, we think, take some decades and it will be premature to recommend the immediate transfer of control of all the institutions now maintained by the A. R. C. I. to the Panchayats. Whatever amount of self-Government Indian villages might at one time have possessed, the present day inhabitants of villages are not quite fit for the exercise of the same powers and privileges and will have to re-acquire the skill which they have lost or been made to lose for some centuries in the past. We do recognise that the only way of helping them to regain their lost powers is by giving them opportunities to exercise the very same powers. Nobody learns to swim by remaining on the bank and watching others swimming in the water. He has necessarily to be put in the water; but this does not mean that he should be thrown into the water without being helped to keep floating on the surface. It is only after the Village Panchayats are created in sufficient numbers and they achieve the purposes for which they are specially created, namely improvement of the village needs in sanitation, road-making, etc., and are found fitted and ready for being entrusted with extended functions and responsibilities, that the supervision of Devasthanams can be entrusted to them. Moreover there are some temples whose importance is not confined to the limits of the villages in which they are situated. The people of adjoining and even remote villages have an interest in the proper conduct of worship in them. Such temples should, we think, be continued to be maintained by the State. For these reasons which we may sum up as (1) the poor response to the offer made to the people to take up the supervision of temples, (2) the time that must necessarily elapse before Village Panchayats are formed everywhere and they prove their capacity for

shouldering greater responsibilities and (3) the necessity for the State ever continuing responsible for the efficient conduct of worship in important temples whose number is not small, we have to advocate the alternative of the Government continuing to manage the Devasthanams direct as at present This does not mean that the private people cannot watch the working of these institutions and bring to the notice of the Government the defect they find to exist. Having recommended the direct management of these institutions by the Government, we are bound to state what adjustments we consider necessary in the existing machinery for the more efficient working of Devasthanams, chuttirams and other institutions

At present the Devasthanam Department is merged in the Revenue Department and does not exist as a separate entity The Revenue Inspectors and the Tahsildars have to supervise the workings of the institutions situated in their respective charges The Dewan Peishkar is the head of the Revenue and the Devasthanam Departments Rather the Devasthanams do not form a separate Department as perhaps in other States The accounts are separately maintained for the sums spent on or received on account of Devasthanams and other charitable institutions It is only the supervising or the executive staff that has got the functions connected with the land revenue administration combined in its hands with the supervision of Devasthanams The question arises whether the combination is conducive to the efficient administration of Devasthanams and if not what changes are needed

It will we think, be readily admitted that Revenue Inspectors and Tahsildars will not be able to devote so much time and attention to Devasthanam work as Devasthanam Inspectors and Devasthanam Tahsildars exclusively appointed for the supervision of Devasthanams can Revenue work is certainly much more important (at least secularly speaking) much more interesting, and much more commanding of public attention and respect than Devasthanam work A Revenue Inspector will, we fancy, be tempted to check cases of encroachment on Government lands and make recommendations about their disposal rather than verify Patrams and Parivattams in a temple He will derive greater pleasure in inquiring into irrigation disputes than in checking the quantity of articles left in Store-room of a temple in his jurisdiction Between gathering persons to close the breach of a tank and securing persons for dragging a temple car he is likely to prefer to do the former job Sound sleep in his bed after a hard day's work will be more welcome to him than a slow midnight march at the head of a temple procession in a rural place We do not imagine that an intelligent young Revenue Inspector will have any partiality for Devasthanam work. Moreover his remissness in Devasthanam work will not come up for comment and punishment at the hands of the superior officials as readily as any slackness in the discharge of his Revenue duties The same arguments hold good in the case of Tahsildars also The Dewan Peishkar has practically delegated his Devasthanam work to his Personal Assistant who also as Treasury officer and Magistrate is likely to have his heart in his primary duties

There is thus reason for Devasthanam work being neglected by the officers entrusted with it Will it then be better to create a separate Devasthanam Department with a Devasthanam Peishkar corresponding to Dewan Peishkar, one or more Devasthanam Tahsildars and a number of Devasthanam Inspectors below them? This scheme while it may sound well to the ear and read also well on paper is not without disadvantages In the first place it is very costly Its costliness is not its chief or only drawback. A separate set of Devasthanam officers will not without the active and close co operation of the officers of the Revenue Department be able to achieve all their objects, nor will Devasthanam officers as such command the respectful attention and obedience of all the people whose services are needed for the proper conduct of festivals in temples The experiment of a separate Devasthanam Department has not been so far tried in the State The Revenue Tahsildar and Revenue Inspector will be better enabled to discharge certain portions of Devasthanam work than pure Devasthanam Tahsildars or Devasthanam Revenue Inspectors if there should be such class of officials. For instance, in procuring coolies for various services, in levying penalties for default in the performance of *oliams* and in promptly collecting the fines levied, in keeping under effective attachment, when necessity arises, *manyams* granted for various temple services and managing the lands during the period they are under attachment, and generally in the discharge of what may be termed the executive portion of Devasthanam work, the Revenue officials can commandeer the services of subordinate Revenue officials and other influential people in the village much more readily than pure Devasthanam officials Historically also the Devasthanams have been under the control of the Revenue Department, from the earliest times of which we have any authentic account. After giving due weight to these opposing considerations, we have come to a conclusion that the Revenue Department should continue to do and be responsible for the executive portion of the Devasthanam work and that relief should be given to the Revenue officers by the appointment of a Devasthanam Inspector to whom what may be called the account portion of the work should be entrusted. This non-executive or account portion of the work will consist in the verification of lists of Patrams, Parivattams, verification of store accounts cash book, ubhayam chittas, etc. The Revenue Inspector and the Tahsildar will, as at present, be responsible for the conduct of festivals and generally for the efficient administration of the several institutions. The principle on which

we base the division of functions is clear to our mind and the Dewan Peishkar should in cases of doubt issue clear instructions so that the jurisdiction of the Devasthanam Inspector may not overlap with that of the Revenue Inspectors and Tahsildars.

One Devasthanam Inspector may not be found sufficient for all the institutions now managed directly by the State but a beginning may be made with one and two may be appointed if necessity is found The number will eventually have to be fixed at one as. if all the minor temples are transferred to the control of the local bodies, there will be only the most important ones left, the accounts in respect of which can be checked by one Inspector

While on this subject of the managing agency, we beg to make a few more suggestions *viz* the Devasthanam Assistant to the Dewan Peishkar That officer is at present, and has been so far many years past, also the Treasury officer and a 1st class Magistrate. The duties of a Treasury officer and 1st class Magistrate are not incompatible with those of a Devasthanam officer but they are perhaps such as not to allow sufficient time to be devoted to Devasthanam work. It will be well if he personally attends to the duties now performed, or have been left to be performed by the Town Sub-Magistrate Chief of these is the conducting of "petties" for samans and the purchase of articles so as to correspond to the samples offered. It is said that the merchants supply articles inferior to the sample This is a practice which so long as human nature continues to be what it is, cannot be wholly put a stop to. But the malpractice can be considerably minimised if the officer can personally attend to the supply of samans to the temples during the first few days of the month.

Another suggestion which we would make is the location of the Devasthanam office within the Palace premises, if possible, so that the Devasthanam officer and the office staff can be as near as possible to the rice store-room and the bazaar street Incidentally this will also bring the officer near the Town chuttram and the Poojaiveedu and Ugranam which are also important institutions. This course will involve the separation of the Treasury officer's duties from those of the Devasthanam officer Whether the Government order so or not, we think it necessary that some responsible officer should see to it that rice, ghee, oil and other samans supplied to the institutions should be tested with reference to the sample and only such as are true to the sample purchased and sent on to the institutions. The Town Sub-Magistrate can do this or perhaps better still the pay and status of the Devasthanam Head Accountant may be raised to the level of a Sub-Magistrate and an efficient hand with the considerable experience in the Audit Branch of the Dewan's office posted to the place and entrusted with the duties of conducting petties, purchasing samans as per petti sample and supervising the Town institutions which are the most important ones and should be conducted in the best way possible so as to serve as models to the rest. It is this result that we want the Government to achieve and we are not concerned with the means which the Government may devise to achieve it

A third point which we wish to refer to in passing is the uniformity in the testimony of the temple officials whom we have examined about the present system of the working of the Devasthanam section of the Dewan Peishkar 's office All are agreed in considering the establishment of a central Devasthanam office which purchases and doles out articles to the several institutions as far as practicable and makes payment by means of cash orders issued in favour of the merchants and other payees as a decided improvement on the system which it has replaced; and we would not therefore recommend a reversion to the older state of affairs whereunder each Taluk office dealt with the institutions in its charge, made payments in cash and left it to the moral sense of the Vicharanaigars of the institutions to purchase samans and utilise them for the institutions for which they were meant The existing system may therefore be continued and worked more efficiently by strengthening the Devasthanam office and raising the pay of the clerical staff.

With the above remarks on the question of the managing Agency, we pass to the next item in the terms of reference, viz , the question of *ooliams*.

18. *Ooliams*.

The question of *ooliams* is as observed by the Dewan Peishkar a knotty one There were perhaps days when people considered service to God as an act conferring a great merit on them To bear the vehicles of Gods in procession, to hold umbrellas over them, to carry torches in front of them, to whirl chamarams by their sides and to carry all other marks of Sovereignty over both temporal and spiritual realms, people might have vied with one another They are recognised in didactic Puranas as virtuous deeds. Man's ideas of morality have undergone a thorough change. Almost all consider these acts as unprofitable and would not do these services unless paid for. There is also the difficulty in procuring the required number of men at reasonable cost.

On this question of *ooliams* we are asked to state (1) whether non-Hindu [illegible] are to be exempted altogether from liability to perform *ooliam*, (2) if so to suggest [illegible] the supply of sufficient labour and (3) whether the *ooliams* might all be abolished

Ooliam or service to temples and to the Sovereign is one that is attached to the land and the liability follows ownership of the land and non-Hindu should not grudge doing the service which is a liability attaching to the ownership of the land he has purchased The religious sentiment will revolt only if a non-Hindu is asked to render personal service to Hindu Gods He ought to have no objection to contribute to the cost of engaging a substitute So we would answer the first question in the negative

In answer to the second question, we would say that the services of Hindu pattadars should ordinarily suffice so long as the proportion of Hindu pattadars to the total number of pattadars in the State is about what it is at present If the proportion should decrease then new expedients will have to be devised but when that contingency arises the necessity to continue the worship in the Hindu temples at the present scale might be felt very much less than at present

The third and the most important question is about the abolition or retention of these ooliams

This question has been discussed by the Revenue Settlement officer of the State, the late Mr Venkatramanujam Chettiar in paragraphs 144 to 148 of his inimitable Scheme Report and we would respectfully invite the attention of the Government to the intelligent, interesting and sympathetic observations of that officer contained in the said paragraphs His opinions may be summarised as follows (1) that major *ooliam* which is another name for liability to drag the cars in the annual festivals in all the big Devasthanams which have cars should be continued, (2) that minor *ooliams* which include the bearing of Gods on sundry other occasions, taking of Kavadies, supplying of leather or kids where there are no separate *oom alams* therefor should be abolished, (3) that a money cess ranging from two to six pies per rupee of the amount of assessment paid by a pattadar as land revenue might be levied, and (4) that the receipts from this source might be separately administered

After reading the paragraphs on this question in the Settlement Report we feel that we need not re-iterate the points that have been so very graphically described by that officer

So far as the car dragging is concerned, we think that the present system should be continued It will not be possible to hire the great number of men that are now required to drag the cars of the sizes that we now have in Tirugokarnam Tiruvarangulam, Kudumiamalai, etc When the day comes to replace these cars, cars of very small size should be made and it might then be possible to engage coolies to drag them As it is at present we must press into service the present number of pattadars The fine of only annas eight that is at present levied for non-Hindu pattadars for not attending to this duty is small We would enhance the sum to rupee one The trouble which Hindu pattadars are put to in having to come to the temple on the night previous to the day of actual service, in actually drawing the car on the second day, or longer still if the cars do not reach their destination on the same day, and in having to return to their villages after performing the service is worth at least one rupee and non-Hindu pattadars are let off cheap in being required to pay only half a rupee in lieu of this We do not however press our opinion in view of the non-Hindu sentiment on this question as expressed in the Representative Assembly and its successor the Legislative Council

The more difficult branch of *ooliam* and perhaps the one that is felt as more irksome by the pattadars is what is termed as *minor ooliam* It is also more complicated Under this category will come every *ooliam* other than car dragging We think that every kind of *minor ooliam* which pattadars as such are required to do might be abolished except the one of beating the forests for game whenever His Highness or, now, the Regent Saheb goes for shooting This service of beating the forests or *Vettai ooliam*, as it is called, is neither often required nor is it at all felt as irksome The people themselves find a pleasure in doing it and they have not also to go out long distances nor have they to shoulder a heavy burden The other services of which the most exacting is that connected with the bearing of Gods in temples during annual, monthly, weekly, etc festivals, carrying the vehicles to and from the Mandagappadi sheds, supplying of various articles such as kids, cocoanuts, keeths, festoons, evergreens, hides, etc, might we think be abolished and that the services might all be got performed by engaging coolies or paying for them We do not of course mean *ooliams* or services for performing which money payments or grants of *oombalams* settled under *munnilaimai* have been made and are proposed to be continued We refer only to *ooliams* which pattadars *qua* pattadars are required to do

Our reasons for proposing the abolition are the same as those given by the Revenue Settlement officer, namely, the perfunctory manner in which the services are done, the practical difficulty in getting the services properly done, the facilities which rich and influential pattadars have of escaping from the liability and the corresponding hardship caused to the poor and weak pattadars and the uniformity of treatment that can be accorded to all the pattadars in the State, whether Hindu or non-Hindu, rich or poor, influential or weak To these we may add the feasibility of getting the services performed by engaging coolies Not many coolies will be required at one and the same time and we think it possible to procure contractors who will supply the required number of men at the required hour and for the

required duration The system may at least be tried before it is adopted If the scheme is approved, in *ooliam* cess will have to be substituted Here again we commend the suggestion of the Revenue Settlement officer that the cess should be based upon the amount of assessment paid by each pattadar and not be so much per capita This would distribute the burden more evenly between the rich and the poor It would manifestly be absurd to ask a pattadar paying a kist of Rs 100 per year to the State the same amount of *ooliam* cess as one paying a kist of, say only one rupee We would also make no distinction between enfranchised Inams paying quit rent to the State and Ain Kadamai lands paying full assessment at Revenue Settlement rate and further subjected to periodical revision of assessment The *ooliam* cess is to be regarded as road cess, railway cess and so many other cesses' levied by or for the benefit of Local Boards in British India Nor would we countenance the idea of making any inquiry as to the extent and nature of the services performed by each pattadar or group of pattadars now and exempting those who have to do no service at present and proportioning the rate of cess to the extent or nature of the services that have to be performed by each pattadar under the existing system All this nicety will lead to interminable disputes and result in inequality of treatment and introduce many complications in the settlement of a rather difficult question A rough and ready justice is to be preferred We are fortified in our conclusions by the opinions expressed by the Revenue Settlement Officer Says he at page 160 of his Report "that the ryots of some villages have too many *ooliams* to perform while those in others have a less number is mere accident As landholders in the State, they are under the same obligation to render ooliam to the State So in my opinion a uniform rate of ooliam cess may be prescribed"

The next point is the rate at which the cess may be levied The Revenue Settlement officer writing more than a dozen years ago has given pies six per rupee as the maximum He had admittedly no idea as to the precise number of persons that would be required. Further, since then, the cost of labour has also increased. We think that the Government can take power to levy up to two annas per rupee but may actually levy six pies to start with If the sum is found insufficient, the rate may be increased and if on the other hand the sum is found more than what is needed they can reduce it proportionately to the extent of their needs, the minimum being fixed at two pies in the rupee We think that a rate of about one anna per rupee will be required We base our calculation on the following assumptions which we think would be considered reasonable There are in all the three Taluks 50 important institutions which have festivals requiring the performance of minor *ooliams* The number of occasions on which the services will be required will be 20 in each of the principal annual festivals or 40 on the whole The 12 New-moon days and other important occasions, e.g., Sankaranthi or Pongal Saraswathi Pooja, Vinayakachathurthi, New-moon Full-moon, first day of a month, etc will bring the number to 100 The number of persons that will be required on each occasion may be taken at 20 So the total number of persons required will be $50 \times 100 \times 20$ or one lakh The wages of each at 8 annas will come to Rs 50,000. The total land revenue demand being about 10 lakhs, we will have to pay a cess of 1/20th of a rupee or nearly 10 pies on every rupee of land revenue assessment to raise Rs 50,000 In practice however we do not expect that so much will be needed Many of the services now conducted will either be found unnecessary or will cease to be performed of their own accord, and when it comes to a question of actual payment from the exchequer a greater scrutiny will come to be exercised on the absolute necessity of expenditure So we think that all minor *ooliams* may be abolished and the Government may take power to levy a cess of two annas in the rupee of assessment collected

While on this question of *ooliams*, we are bound to bring to the notice of the Government the grants of lands made to various persons for various services in various temples which are enjoyed rent free by the grantees without performing the services for which the grants have been made One of our number Mr Ratnaswami Aiyar has in his inspections of various Devasthanams brought to light many instances of *munnilaimai* Inam lands being enjoyed by persons without rendering any service in return He thinks and we agree with him that in a majority of cases there is no necessity for the services and that the lands might be resumed We understand that the Government contemplate appointing a special officer to go into the question of minor *ooliams* The appointment will not be now necessary if our recommendation to abolish all minor *ooliams* and substitute money cess therefor should be sanctioned by the Government If on the other hand, our view does not commend itself to the Government or the appointment of a minor *ooliam* officer comes to be made for any other reason or purpose, that officer must examine all cases of Inams granted for performing various *ooliams* and report to the Government, in which all cases the services are necessary and the Inams should be continued in *munnilaimai* and in which they might be resumed. We may also mention that this information might also be gathered through the existing staff and more conveniently at the time of the Jamabandi

We beg to be permitted to make one other suggestion though it may be superfluous to make it It is this If the Government should decide to continue to exact minor *ooliams* as at present without commuting the obligation into money cess as proposed by us, then the

precise nature and the extent of service to be performed in respect of each institution and the persons who are bound to perform the same might all be catalogued and entered in a book to be maintained in the institution to which the information might be readily available and on the spot.

Finally, we beg to suggest that all *oppiams* which partake of the nature of supply of articles such as kids, poles, ropes, festoons, keeths, firewood, etc., and do not merely relate to personal service should be abolished unless the supply is paid for in the shape of ready cash or showing of respects. Also that the persons should be permitted to cease to make the supply at their option, the remuneration therefor being of course withheld

With the above observation we proceed to consider the next subject, namely Respects.

19. *Respects*.—The Dewan Peishkar bewails that much of the time of the Government officials is taken up in having to inquire into cases of disputes regarding respects and has wished us to consider whether a Panchayat for each taluk could not be appointed and empowered to hear and decide such cases.

The temples are all Sirkar temples and the Sirkar have allowed certain respects to certain persons on certain considerations and the regulation of these respects is a matter which vitally concerns the grantor and the grantees, namely the Sirkar and the recipients of the respects. We do not see how the Government can try to shift the responsibility on other shoulders. Respects or honours shown in temples in the midst of a large gathering are the cherished possessions of those who have been receiving them. We can very readily pardon their frailty in being keen about these respects, if frailty it is, when we realise that even those who are vastly learned and profess to discard all distinctions between man and man, nay, even between man and beast, are very fastidious on matters affecting their dignity. We do not think it right on the part of the Dewan Peishkar to have considered the time spent by Government officials in inquiring into disputes regarding respects as time wasted. It is time legitimately spent we should consider.

As regards the agency proposed to be newly created for inquiring into and deciding such cases, namely the establishment of a Taluk Panchayat, we are sceptic about its functioning properly. In the first place it will not be an easy matter to find persons competent and willing to do honorary work of such an exacting kind. Secondly, they may not have the same facilities as Government officers Thirdly, those who reside at the Taluk Headquarters will not always have the requisite amount of local knowledge and will not therefore be in a better position than the Government to decide such cases correctly. Fourthly, the Government should always be the final appellate authority in such matters and will have necessarily to go into the merits of the decisions of such Panchayats

All things considered, we deprecate the creation of a new Panchayat exclusively for the trial of respect disputes. In course of time it might be possible to entrust the management of all minor temples to the Panchayats of the villages within which such temples are situated; and when that time comes the responsibility to decide cases of disputes regarding the showing of respects in temples could also be transferred to the Village Panchayats. Meanwhile we think that the Government should attend to the disposal of such disputes whenever they should unhappily arise.

Before we close our discussion on this topic, we should like to make one observation, namely that a record of the existing practice in each temple should be prepared and maintained in each temple as of Patrams and Parivattams so that the Government may have the benefit of what in law is called pre-appointed evidence.

20 The last subject that is referred to us is the standardisation of the conditions on which Sirkar institutions may be handed over for private management.

So far the number of institutions handed over for private management are very few. The Rangiam Siva temple was handed over for management by the chetties of the village. Owing to the unwillingness of the chetties to show the Marava Nattars the respects which these latter had been enjoying, the Government had to take back the management of the institution in their own hands. The Valayapatti Siva temple was handed over to the Nagarathars of the village but owing to a faction amongst them and a bitter quarrel between the opposing factions leading to the closing of the temple without pooja for a day the Government had again to intervene and take over the management. The Vira malai temple has been handed over to a pious Chetti only very recently and it is too soon to judge of the trustee's achievements. The Pillamangalam Siva temple has still more recently been handed over for management to a Chetti of Athangudi. In all these cases, the conditions governing the transfer of management have been favourable to the transferees. They have been given disciplinary jurisdiction over the subordinate officials attached to the temple The paditharam is proposed to be continued, that is handed over to the trustees. There is to be no sort of undue interference with the trustee's management They have only to maintain proper and correct accounts of receipts and expenditure and produce the accounts for inspection by

officers of and above the rank of a Tahsildar and the chances of these trustees being harassed have been altogether removed. The Government propose to interfere only when there is mismanagement. We do not think that the terms can be more liberal nor do we think that it is possible or desirable to frame a set of stereotyped conditions as the conditions should vary with the nature of each case and each case disposed of on its merits This is a point which we need not labour. On this point, we have no useful suggestions to make to the Government who, if we may say so with respect, are already pursuing a liberal policy This brings us to the end of our labours and we have only to apologise to the Government for the long delay made by us in submitting our Report. The delay is due to the members having had each his own work to do and therefore being unable to sit exclusively at this work for any decent length of time If the official members had been relieved of their work and been put on this work alone and if the non-official members had also been such as could have devoted a greater amount of time on this work, the task entrusted to the Committee might have been performed sooner and also in a better manner. As it is, we have only to crave the indulgence of the Government and beg them to overlook our shortcomings.

In conclusion, we beg to place on record our appreciation of the usefulness of the services rendered by the clerk R. Padmanabhachariar to the Committee.

We have the honour to be,

Sir,

Your most obedient servants,

R. KRISHNAMACHARI,
President.

2—10—25.

V. GOVINDASWAMI,
Secretary.

2—10—25.

MINUTE OF DISSENT BY M.R.Rs. S. RATNASWAMI AIYAR AVL

Incorporation of Devasthanam Revenue with Ain Revenue.

In para 5 of his letter to the Political Agent dated 25—1—1897, No. 25-O the Dewan says;

"The measure now advocated namely the incorporation of Devasthanam Revenue with Ain is only in accordance with precedents obtaining in other Native States, e g. Travancore, where presumably for similar reasons similar assignments were incorporated, substituted by money provision out of State funds for such religious and charitable services. The Dewan also observed in para 1 that the expenditure for the daily services and the upkeep of pagodas and charities cannot be in any way reduced without odium and *without contravening the conditions of the trust.* (The italics are mine)

I wage with all the emphasis I can command the necessity for His Highness Government to keep always in view this aspect of the question, viz., that His Highness Government so far as Devasthanam and other charities concerned are to consider themselves only as "Trustees" pure and simple with all its implication

The whole tenor of the draft report prepared by the President of the Committee (the Huzur Secretary) goes against this fundamental idea as may be seen from the observations freely introduced in the body of the report such as "It is against the sound policy of the Government to feed a section of the people at the expense of the General tax payer, etc, etc" This mental attitude which perhaps reflect the official view is due to the fact that His Highness Government owing to lapse of time is forgetting the fact that the money spent on religious and charitable institution is derived from endowed properties, every pie of which the Government, as a trustee, is bound to account.

Even within a generation from incorporation of Devasthanam with Ain account, this cardinal fact is forgotten. Much more so, as time passes by, and the future generation may really think that the State unnecessarily spends out of its revenues on these religious and charitable institutions.

Fearing such irreparable wrong to the maintenance of charitable and religious institutions, the Travancore Government when assuming the direct management of pagodas taking over and incorporating in the State accounts, the revenues of the land belonging to these pagodas and assigning a fixed annual allotment to meet the expenses of the institutions, took care to preserve the identity of the Devasam lands and *recognised them in the accounts as Devasam.* Thus the identity of endowed lands are preserved in fact.

But unfortunately for the Pudukkottai religious and charitable institutions the Government failed to preserve the identity of the endowed lands, though they claim to follow on the footsteps of Travancore Darbar in this matter.

Moreover for the settlement of the minor *coliams* it is absolutely necessary that Devasthanam villages and lands are to be traced and identified For Devasthanam ryots alone are liable to render service to the pagodas and chuttrams and minor *ooliam* The services are attached only to Devasthanam lands.

The *ooliam* officer may be instructed to identify the Devasthanam lands I do not suppose that the task is as onerous and expensive and wasting of public time as the Government imagine, which would be out of all proportion to the advantage likely to accrue to the public by compiling and furnishing the information .There are still people living who served in the late Devasthanam department and who can give the requisite information, as well as the local inhabitants. There are records in the Sirkar record office bearing on Devasthanam villages. It is better now at least to make an attempt to identify the lands and register them as "Devasthanam lands." Perhaps a future Ruler may think of freeing himself from the *ooliam* that the charities are not properly managed by the Sirkar and may think of constituting a Devasthanam Department separately to manage the endowed lands We need not handicap the future generations by abstaining from identifying and registering separately the *endowed* villages and lands before it is too late. The Sirkar cannot at any time divest itself of the character of a "Trustee." It is absolutely necessary that the Sirkar should undertake this work at an early date.

I am not for levying an "Ooliam cess" for the whole State It is unjust and illegal to subject His Highness subjects owning Ain lands who are not liable to render minor *ooliam* service to the temples and chuttrams The *ooliams* ought to be performed only by Devasthanam ryots.

Among the Pararastram Devasthanams the padittharam for the Tirupati temple is recently increased and should be made permanent

In Madura Devasthanam, the State is responsible for one *kalam* of pooja Sayarakshai (சாயரக்ஷை) for which the padittharam is very low. For want of oil the Alankara-deeparathanai and other sodosopacharam are not performed. Being a very important and holy place of pilgrimage the host of devotees who resort to the temple for evening deeparathanai return disappointed The Tondiman Kattalai is held in ridicule To preserve the good name of the State and taking into consideration the rise in prices and the nominal pay given to menial sibbandhies, I recommend that the dittam for Madura temple may be doubled

The padittharam for Alangudi temple being in the taluk centre should be increased

The increase in the festival dittam to Avadayarkoil should be sanctioned as the present allotment is quite insufficient for conducting the procession These processions are conducted very leisurely extending over a period of 3 hours attended by a host of pious devotees with many bhajana parties The present dittam is not all sufficient to meet the cost of oil consumed by torches during the leisurely processions (Please see correspondence on the subject).

I understand that many petitions were referred to the Committee for their remarks. None of the petitions were circulated for the opinion of the members

There are some paragraphs and observations in the report which, in my opinion, are not strictly relevant and which may well be omitted.

With these additional remarks, I sign the report

MINUTE OF DISSENT BY M.R.Rr. R. ARUNACHALA AMBALAGARAR Avl

We agree to the contents of the Report subject to the following modification

(1) We are not in favour of abolishing the Chinnamchuttram altogether It may be transferred to Perungalur and conducted as at Viralimalai or continued at Chinnamchuttram itself

(2) The chuttram at Kolavoipatti may be continued as at present if no arrangement could be made for feeding the Brahmins within the present allotment.

(3) All the temples, big and small should have increase of padittharam as each temple in a village is important to the residents thereof instead of only a few proposed by the official members If the same rate of increase could not be sanctioned for all the temples, the padittharam may at least be raised to such an extent as would enable the poojakar to perform at least the bare pooja in each temple If necessary, the increase may be restricted to the total new increase proposed by lowering the percentage of increase to some of the temples which have already a decent padittharam allotment.

(4) It is necessary that there should be at least two Gurukkals in reserve to replace undesirable Gurukkals at times or to be employed on occasions when the services of the Gurukkal appointed to a temple are not available The expenditure in maintaining the two Gurukkals should not be considered a waste of money.

(5) A Notice-board may be put up in front of every temple showing the prescribed rates of fees for Archanai, etc

(6) The allotment of a Veda Parayanam in Thuvarangulam temple may be adequately raised. At least Rs. 100 should be given.

(7) As performances of service and temples is a condition attached to the land, the present system of compelling pattadars to contribute labour should continue. We are not in favour of levying a cess.

APPENDIX I.

Extract from the Dewan Peishkar's letter to the Dewan

1 *Work of the Committee* —The religious and charitable institutions in the State may, so far as the question of paditharam and management is concerned be broadly classed under the following groups (*a*) temples which have allotments in cash for daily pooja and festivals (*b*) temples which have no money dittams but which are endowed with manyam lands for the conduct of pooja and worship therein, the pooja being done daily, triweekly or weekly as the case may be according to the nature and extent of the manyam lands and the importance of the temple (*c*) temples which enjoy manyam lands for poojas and are granted small money dittams for festivals (*d*) chattrams (either sircar or private) and other private institutions such as Matams, Patasalas, Dwadesikatlais, watersheds, etc, which though purely under private management are yet liable to be taken over by the sirkar under the religious and charitable Endowment Regulations if there are definite proofs of mismanagement of the charity

2 Institutions classed under group (*a*) Under Group (*a*) come most of the major institutions in the State The paditharam for daily pooja ranges from Rs 0—1—0 to Rs 35 approximately. The allotments having been fixed at a distant date in the past there is a clamour for revision so as to suit the present day prices and conditions Besides the allotment for daily pooja, there are special allotments for weekly, monthly and annual festivals for many of the temples belonging to this category. The festivals which were once conducted on a grand scale are since being conducted only nominally with the cash dittams made out of sirkar funds and there has been a general complaint for some years past that the dittam is not sufficient to meet the cost of articles according to the prevailing rate of prices and additional grants have to be sanctioned every year to cover the increase Such special grants have almost been annual recurring charges in the case of several institutions of this kind. And yet the festivals are not conducted properly in time in several temples This is said to be due to a large extent to the lack of interest on the part of the villagers concerned Several items of work in connection with such festivals are to be done by oothem only. Sufficient number of men do not generally turn up for service in time, on such occasions the services have to be rendered by coolies engaged for the occasion. The charges on account of such defaults have so far amounted to Rs. 4,352—11—5. Though there is the practice to collect twice such charges from the defaulting oothemdars the arrears are not collected promptly from all the defaulters owing to some reason or other and the result is that the charge under this item is accumulating every year without any effect on the defaulters The committee may go in detail into these questions and report (1) whether the paditharam for daily poojas requires any revision, if so, whether revision is necessary in all the institutions or only in a few, and, if so, what those institutions are (2) whether it is necessary to continue the conduct of festivals in the present manner in all the temples, if so to suggest measures for the more efficient management of the festivals and (3) whether the allotment therefor needs any alteration

3. Institutions under Group (*b*) and (*c*) are not dissimilar except in the fact that the institutions under class (*c*) which are only very few are supplemented by small grants of money on occasions of festivals Both these are minor institutions and are very numerous in the State The endowed lands are in the enjoyment of the poojakans who are bound to do pooja and conduct worship in the temples as per the conditions specified in the title deeds granted for the endowed lands Except occasional interference by the sirkar in connection with complaints about irregular conduct of pooja or in connection with disputes among the several *murayars* who do pooja, these institutions are almost under private management. The kavanadars are held responsible to the sirkar for the proper conduct of pooja in the temples The committee may consider whether any further interference on the part of the sirkar is necessary or whether the control exercised at present may be withdrawn

4. Institutions classed as group (*d*) chattrams There are 15 institutions of this kind under sirkar management and ten under private management These appear to have been almost indispensable institutions in old days After the formation of metalled roads and easy means of locomotion, the institutions dwindled in importance And after the advent of motors the chattrams are seldom resorted to by *bona fide* travellers A few swayapakams are now granted from the allotment of these institutions to some indigent and helpless persons There is a general complaint that the remaining allotment is not sufficient to meet the expenditure The committee may consider the question (1) whether all the institutions should be maintained in the present scale and manner (2) whether feeding is necessary in all the sirkar institutions even now, and (3) whether the allotment requires any alteration

5. *Establishment* This question may be gone into in detail by the committee The question of handing over State Parivarshtram kattalais to the trustees of the respective Devasthanams is being dealt with separately and a report submitted to you 2 The establishment in the various institutions in the State coming under class (*a*) and (*b*) was fixed long ago [illegible]

to the importance of the temples when they were in a flourishing condition and looked up to with reverence due to such institutions Owing to various reasons, some of the temples which were considered very important institutions, have lost their importance now or at any rate do not attract many devotees to them The worship and the festivals are being maintained now on account of their antiquity and the important position they occupied in old days (3) The establishment was revised once or twice to suit the conditions then and there And yet there is still the grievance of the inadequate emoluments As some of the services connected with the daily worship and festivals have almost been discontinued the establishment in several institutions seems to be over and above the requirements and also not in proportion to the padittharam allotment Further there are manyams granted for certain regular services in the temples in lieu of cash payment These are now in the enjoyment of the original lavanadar's heirs or other persons and these persons are presumed to do the services for the performance of which the manyams were granted But many cases have since come to light where the services have either become unnecessary or have been discontinued for decades past or where the whole or a portion of such manyams has been mischievously alienated by the original lavanadar's descendants without the knowledge of the sirkar The question of deciding which services are absolutely necessary and which not in the temples under this group needs immediate attention so that the manyams granted for services which may now be considered unnecessary or which have ceased to be done and also such of the lands as are clear unwarranted alienations of manyams may be resumed and disposed of The committee may consider whether the establishment in all the institutions is necessary at present or whether any reduction is possible (2) whether the scale of the establishment requires any revision (3) whether the services discontinued now are to be restored or to be totally abolished and manyams resumed

6 In this connection I beg to submit that there is a general complaint which appears to be not wholly untrue that pooja or feeding is not done in time or not at all done in several institutions The officers in immediate charge of such institutions could not either owing to lack of interest or incapacity exercise effective check and control over such matters and the result is that the allotment is appropriated by the Poojakar or by persons interested with the work of conducting the charity The higher officers could exercise only occasional checks over such vagaries and it often happens that such defaults are not generally noticed during their visits The committee may be asked to suggest measures for the more efficient administration of such institutions and consider the question whether some of the institutions could not be entrusted to the management of private parties who may constitute themselves into a Panchayat or Local Board, if so what are the conditions under which they should be entrusted, (2) if it is not possible to entrust any or all the institutions to such private bodies whether any sort of interference by the public in such institutions may be allowed and if so how far and in what matters

7 *Oothems* The problem of oothems is a knotty one not affording any prospect or an easy and satisfactory solution While non-hindus are on one hand agitating to be relieved of the services to Hindu temples, oppositions to do oothem come from the Hindus themselves Thus while some claim that they are not liable to do service in temples, they being mahajanams of a Saivamanyam village, others claim the same privileges for other special reasons There is so much in evidence that even persons who have not been explicitly exempted for doing oothems by the authorities, do claim the privilege of not doing any oothems for some reasons or other Therefore, the general maxim that all pattadars are bound to render oothems to temples (such oothems being a burden attached to the lands they hold on patta) has to be applied only with some reserve Again, even among those who are bound to do the oothems, there is the dispute among the Karaigars who are to do the oothem by a specific system of *murai* agreed to among themselves And oothem fines imposed on such persons are not easily collected as the parties present petitions and prefer appeals almost unceasingly The result is that large amounts are shown as outstanding in the accounts, representing *Vasalvattu* arrears (i e) twice the value of the cooly charges actually incurred on account of the defaulting oothemdars The committee may be asked to consider (1) whether it is desirable to exempt all non-hindu pattadars from rendering any oothem to Hindu temples (2) if so to suggest measures for the supply of sufficient labour for the service, (3) whether, in consideration of the fact that there is a tendency even among the Hindus to shirk the oothem it is desirable to abolish the customary service altogether and to have the services in temple done by other agency and if so, how the charges are to be met with

8 *Respects* This is another question which engages much of the time and energy of sirkar officials Disputes pertaining to the showing of respects in sirkar temples can never be expected to cease at any stage Whether the grievances are real or only affected, whether the reason is flimsy or grave, the parties are never tired of filing petitions and preparing appeals against the original decisions The disputes sometimes swell to such proportion that police help has to be brought in on behalf of one party or the other in order to prevent breach of peace Hence it is desirable that such disputes pertaining to the showing of respects should be settled amicably. The committee may consider whether such disputes may not be referred to a

panchayat for each taluk consisting of the most prominent members of several villages in the taluk who may be empowered to enquire into and decide cases of disputes about temples in their jurisdiction.

9. *Handing over of temples for private management*—A notification relating to the handing over of sirkar temples for private management has been published at page 22—Part I of the State Gazette dated 24—8—1918. At present the conditions for the selection of temples for private management are decided according to the nature and importance of the temples. Again voluntary offers to take up the management of the temples have been encouraged. The question of appointing trustees to temples or a body of trustees from the several committees in the village and the general conditions on which the management of temples is to be vested in the Trustee or the body of the Trustees may be considered with reference to the Devasthanam committee and the possibilities of the arrangement and consequent benefits to be expected upon.

(True extract)

2—10—25 K. KRISHNAMACHARI

APPENDIX II.

No.	Name of institutions where festivals are now conducted.	The sum allotted for festivals in Fasli 1334. Rs.	A.	P.
	Town.			
1	Thirugokarnam ...	5315	1	5
2	Sundarkoil ...	1516	1	6
3	Porpanavan temple ...	15	0	0
4	Arianachiammankoil ...	30	8	0
5	Malai Edu ...	100	4	4
6	Town Chattram ...	624	6	0
7	Palace Kavadi ...	272	9	6
8	Thai Pushyam ...	130	7	11
	Total ...	8004	6	8
	Alangudi Taluk.			
9	Alangudi ...	168	11	6
10	Ambukoil ...	867	14	11
11	Ataveswarankoil ...	197	3	2
12	Anantheswaramudayar koil ...	95	1	3
13	Adhanakottai ...	55	11	9
14	Keelathur ...	22	6	10
15	Mangadu ...	12	1	8
16	Malaiyur ...	8	3	0
17	Kallukkaranpatti ...	72	10	7
18	Perungalur ...	364	0	0
19	Prasannaregunathapuram.	197	6	11
20	Palangarai ...	13	4	0
21	Sengattunadu ...	136	9	5
22	Sunayakoil ...	31	15	4
23	Sothupalai ...	61	7	10
24	Thiruvarangulam ...	1019	4	1
25	Thirumananjeri ...	152	7	10
26	Thiruppakoil ...	12	1	8
27	Thiruvidayapatti ...	152	4	2
28	Thirukatlai ...	13	14	0
29	Varappur ...	76	12	8
30	Vadavalam ...	143	12	3
31	Ponnanganipatti ...	67	10	0
32	Vijayaregunathapuram ...	100	1	1
33	Kolavoipatti ...	46	3	1
34	Thirumalarayapuram ...	213	14	1
35	Vamban ...	0	10	0
36	Avipatti ...	0	10	0
37	Mangottai ...	8	15	4
38	Malayamarungar ...	0	11	4
39	Pattathipillayar ...	2	2	0
40	Kalasamangalam ...	106	0	0
41	Seeraduseri ...	11	8	3
42	Venaitheethankoil ...	8	13	5
43	Karambakkudi ...	5	0	0
44	Pulavangadu ...	3	12	11
45	Vallatharakottai ...	9	15	0
46	Vanakkankadu ...	8	4	0
47	Pilaviduthi ...	9	0	11
48	Sengavalanadu ...	3	8	0
49	Karuppattipatti ...	1	3	3
50	Mullur ...	16	8	2
	Total ...	4499	12	6

No.	Name of institutions where festivals are now conducted.	The sum allotted for festivals in Fasli 1334. Rs.	A.	P.
	Tirumayam Taluk.			
51	Ammangurichi ...	232	10	5
52	Durvasapuram ...	200	12	0
53	Edavathur ...	107	6	7
54	Kanjattumalai ...	4	13	1
55	Karaivur ...	37	11	3
56	Keelanilai ...	253	3	10
57	Kolamangalam ...	70	5	10
58	Kommavelanpatti ...	52	8	0
59	Kottur ...	51	9	3
60	Mirattunilai ...	29	6	0
61	Nedungudi ...	583	6	1
62	Oonaivur ...	19	14	9
63	Mela Panayur ...	165	11	4
64	Peraivur ...	621	3	7
65	Pillamangalam ...	88	5	5
66	Ponnamaravathi ...	128	6	5
67	Rangiam ...	166	4	3
68	Sastankoil ...	313	7	2
69	Sengeerai ...	32	7	9
70	Sevalur ...	65	10	6
71	Thanjiu ...	37	1	0
72	Tholavanur ...	71	11	11
73	Thirukkalambur ...	208	6	3
74	Tirumayyam Perumalkoil	387	9	8
75	Tirumayyam Siva temple.	504	9	9
76	Thekkattur ...	15	12	2
77	Valaramanikkam ...	23	2	3
78	Virachilai ...	222	14	1
79	Viapuri ...	79	12	11
80	Melathanayam ...	8	2	0
81	Rarapuram ...	12	3	10
82	Seranur ...	3	9	0
83	Adugapatti ...	10	8	0
84	Neikonam ...	7	15	2
85	Perungudi ...	1	8	0
86	Tirumayyam Chattram...	60	0	0
87	Pulivalam ...	5	1	9
88	Aranthangi ...	15	7	0
89	Avadayarkoil ...	168	12	9
90	Kunnakkudi ...	12	0	0
91	Velangudi ...	2	7	6
92	Thirumalarayasamudram.	12	3	4
	Total ...	5056	1	10
	Kolattur Taluk.			
93	Annavasal ...	129	2	8
94	Aladiamman ...	37	0	1
95	Keelakkurichi ...	51	8	9
96	Keeranur ...	406	3	0
97	Killukottai ...	49	1	6
98	Kilikkudi ...	69	4	10
99	Kolattur temple ...	123	14	0
100	Kudumiamalai ...	1164	3	9
101	Kumaramalai ...	129	11	6
102	Kunnandarkoil ...	251	9	0
103	Malayadipatti ...	12	0	9

APPENDIX II—*cont.*

No.	Name of institutions where festivals are now conducted.	The sum allotted for festivals in Fasli 1334. Rs.	A.	P.
	Kolattur Taluk—cont.			
104	Muttukkadu ...	33	4	7
105	Neerpalani ..	9	10	6
106	Narthamalai ...	549	1	1
107	Parambur	52	13	0
108	Perambur ...	107	3	3
109	Perumanadu ...	27	0	6
110	Thennangudi ...	157	10	11
111	Thiruvengavasal ..	243	4	6
112	Vellanur ...	138	0	8
113	Veerakkudi ...	13	10	4
114	Virahimalai temple ...	897	15	9
115	Visalur ...	41	13	3
116	Vaithikoil ...	135	7	2
117	Kolathur Chattram ..	40	2	5
118	Rengammal Chattram ...	13	11	7
119	Mathur Chattram ...	1	0	0
120	Kayampatti watershed ...	2	0	0
121	Alathur ..	27	6	3
122	Vathanakurichi ...	2	0	0
123	Mamundiandavankoil ...	25	1	3
124	Ammanpettai ..	12	0	0
125	Ariyur ...	10	15	0
126	Brahadambalpuram ...	3	0	0
127	Mangudi .	23	1	6
128	Seemanru . .	5	2	3
129	Seerangampatti ..	7	2	0
130	Vayaloçam ..	13	2	3
	Total ...	5014	7	10
	Grand Total ..	22574	12	10

2—10—25.

R. KRISHNAMACHARI,

APPENDIX III.

Serial No.	Name of appointment.	Pay						Remarks.
		Existing.			Proposed			
					25%			
		RS.	A.	P.	RS.	A.	P.	
	1. Tirugokarnam.							
1	Samprathi	19			23	8		20-1 (biennial or 1 rupee annual)-25.
		15			*			Abolish.
2	Gumasta (vacant)	10			12			
3	Assistant Samprathi	10			12			
4	Temple Maniam	10			12			
5	Temple Karnam	5			7			
6	Vaitheeka Vicharanai	7	8		10			
7	Agama Sastram	9	2	8	11			
8	Poojai	5			6			
9	Do.	4	2	8	5			
10	Do.	6	10	8	7	8		
11	Do	4			5			
12	Sathupadi Gurukkal	2	9	6	3			
13	Athiyanam	1	12	3	2	8		
14	Archanai	3			3	8		
15	Do.	1	8		2			
16	Do.	1	8		2			
17	Do.	1	8		2			
18	Do.	1	8		2			
19	Do.	1	8		2			
20	Kalasandi katlai Archanai	1	8		2			
21	Do.	1	8		2			
22	Do.	1	8		2			
23	Do.	3	9		4			
24	Surya Namaskaram	5			5			
25	Aranmanai Josiem	3			3	8		
26	Kattıyam	3			3	8		
27	Do.	2	8		3			
28	Chamaram	2	8		3			
29	Do.	10			12			
30	Cook (சமையல்)	10			12			
31	Do.	10			12			
32	Do.	10			12			
33	Do.	10			12			
34	Do.	10			12			
35	Do.	10			12			
36	Thirumanjanam	10			12			
37	Do.	7			8			
38	Paricharagam	7			8			
39	Do.	7			8			
40	Do.	9			10			
41	Veenai	10			12			
42	Patagam	9			10			
43	Do.	3			3	8		
44	Othuvan	5			6			
45	Palkavadi	1	8		2			
46	Store-keeper	1	8		2			
47	Do.	3			3	8		
48	Kalasandi katlai Vilvam	5			6			
49	Vairavi	5			6			
50	Lamp lighter	5			6			
51	Do.	5			6			
52	Do.	5			6			
53	Do.	5			6			
54	வாத்தியர்	15			18			
55	Gol Naick	6			7			
56	Meikkaval	6			7			
57	Do.							

Serial No.	Name of appointment.	Pay						Remarks.
		Existing.			Proposed			
					25%		50%	
	1. Tirugokarnam—cont.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	
58	Meikkaval	6			7						
59	Do.	6			7						
60	Do	6			7						
61	Do.	6			7						
62	Do.	6			7						
63	Do.	6			7						
64	Madavaliyan	1	8		2						
65	Do.	1	8		2						
66	தலத்தான் சேர்வை	2			2	8					
67	Do.	2			2	8					
68	மாயனம்	5			6						
69	Do.	5			6						
70	Do.	4			5						
71	Do.	4			5						
72	Do.	3			4						
73	Do.	3			4						
74	தவுல்	4			5						
75	Do.	3	8		4						
76	Do.	3	8		4						
77	ஒத்து	3			3	8					
78	Do.	3			3	8					
79	Do.	3			3	8					
80	தாளம்	2			2	8					
81	Do.	2			2	8					
82	சித்தடல்	2			2	8					
83	Do.	2	8		3						
84	ஜாகுகு	2	8		3						
85	கவபத்து	2			2	8					
86	கர்ணு	2	8		3						
87	டங்கா	2	8		3						
88	வாங்கா	2	8		3						
89	நகாரா	1	8		2						
90	ஒத்துச்சங்கு	2	12		3	4					
91	தவளச்சங்கு	2	8		3						
92	Do.	2			2	8					
93	திருச்சினம்	3			3	8					
94	நட்டுவம்	3			3	8					
95	Do.	2			2	8					
96	Do.	2	8		3						
97	Do.	2	8		3						
98	மூட்டுக்காரன்	2			2	8					
99	Do.	2	8		3						
100	Do.	2			2	8					
101	மாராயம்	6									
102	மட்டப்பள்ளம் தோப்புக்காரன்	6			7						
103	ரிபிரகணம் தோப்புக்காரன்	5			6						
104	சித்திரவேலை	8			10						
105	கொச்சன் மேஸ்திரி	7			8						
106	கொச்சன்	7			8						
107	Do.	7			8						
108	Do.	7			8						
109	Do.	7			8						
110	Do.	7			8						
111	Do.	7			8						
112	Do.	7			8						
113	Do.	7			8						
114	Do.	7			8						
115	Do.	8			9						
116	அமரம்	8			9						
117	Do.										

Serial No	Name of appointment.	Pay									Remarks.
		Existing			Proposed						
					25			50%			
	1 *Tirugokarnam*—cont	RS.	A	P	RS.	A.	P	RS	A	P.	
118	அமரம					9	..			.	
119	Do		8			9	..		...	..	
120	Do		8			9	.		. ..		
121	Do		8	...		9	. .		... ..	..	
122	Do		8	..		9	.		... ..	..	
123	Do.		8	.		9	.			.	
124	Do		8			9	.		..	.	
125	Do		8	.		9	.		...	. ..	
126	Do		8	.		9	..				
127	Do		8	..		9	.		... .		
128	வண ஞன		1	.	.	2	.		.	..	
129	தாஸி		2	.	.	2	8	..	. ..	..	
130	Do		2			2	8		. ...	..	
131	Do		3	.		2	8	.	. .	..	
132	Do		2	..	.	2	8		.. ..	..	
133	Do		2			2	8	.	...	...	
134	Do		2	.		2	8	..	. . ...	.	
135	Do		2	..	.	2	8	..	.. ..	..	
136	Do		2			2	8		. ...		
137	Do		2	.		2	8	..	.. ..	...	
138	Do		2			2	8		. ..	.	
139	Do		2	..		2	8		.. .	.	
140	Do		2		.	2	8		..	. ...	
141	Do		2		.	2	8		..	..	
142	Do		2	.		2	8	.	.	.. ..	
143	Do		2	.		2	8	..	.		
144	Do		2			2	8			..	
145	-ப தமதாசி		2			3		.		.. .	
146	Do		2		..	3					
147	Do		2	.		3		.		.	
148	Do		2			3		.	.	. .	
149	Do		2	..	..	3		.		.. .	
150	Do		2	..		3	..	.	..	. .	
151	Do	..	2			3	.				
152	Do	..	2	.		3				..	
153	Do		2			3		.			
154	Do		2			3			.	.. ..	
155	Do		2	.		3	.	.	.	.	
156	Do		2		.	3	.		.	.	
157	Do		2			3			.		
158	Do		2			3	.			..	
159	Do		2		.	3				..	
160	Do		2			3		.		. ..	
161	Do		2			3			..	.. ..	
162	Do		2	.		3				. .	
163	Do	...	2			3			..	. ..	
164	Do		2	..		3	.			.. .	
165	Do	..	2			3				..	
166	Do.		2			3					
167	Do.		2		.	3	..	..		.. .	
168	Do		2	.		3				.	
169	Do	..	2			3					
170	Do		2			3				..	
171	Do		2	...		3				. ..	
172	Do	..	2	.	.	3				..	
173	Do		2	..		3			.		
174	Do		2	..		3	.	.	..	... ..	
175	Do		2	..		3	..			...	
176	Do										

Serial No	Name of appointment.	Existing		Proposed		Increase	
		Rs	A	Rs	A	Rs	A
	1 Tirugokarnam—cont						
177	குடை	1	8	2			
178	பரி-பீரங்கியமடைகே மில வுடை	2		3			
179	Do	2		3			
180	சமயல	3	12	5			
181	அரை	2		2	8		
182	காவல	3	8	4			
183	சகிரம காவல	6		7			
184	Thiruvappur Perumalkoil Archagam	1		2			
185	காவல		8	1			
186	Periyakulam Pillayarkoil Jadumah		8		12		
187	Kavinattans—Nattan	2		3			
188	Do	2		3			
189	Do.	2					
190	Do	2		3			
191	Do	2		3			
192	Do	-		3			
193	Do	2		3			
194	Do	2					
195	Do	2		3			
196	Do	2		3			
197	Do	2		3			
198	Do	2		3			
199	Do	2		3			
200	Do	2					
201	Do	2		3			
202	Do	2					
203	Do	2					
204	Do	2		3			
205	Do	2					
206	Do	2					
	Total	83	0	9	100	8	
	2. Poojai Vedu						
207	Vicharanai (20 1 50)	40		1	4		
208	Store keeper (vacant)	12					
209	Swami Pooja	6					
210	Do	6					
211	Amman Pooja	6		-			
212	Do						
213	Dhyanam	8		1			
214	Cook	10		12			
215	Parichariagam	10		9			
216	Bilvam						
217	Do						
218	Dhavalasangu						
219	Othusangu	4					
220	Sakkaluran		...	-			
221	Do	4					
222	Do	4					
223	Do	4					
224	Sweeper	1		1			
225	Do	1		1			

Serial No.	Name of appointment.	Pay Existing.			Pay Proposed 25%			Pay Proposed 50%			Remarks.
		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	
	1. *Tirugokarnam*—cont.										
	Swayambagam Branch.										
		15			17	8					
226	Samprathi	10			1						
227	Store-keeper	8			10						
228	Kangani										
	Totol	168			185	12					
	3. *Sandarkoil*										
		15			18						
229	Maniam	10			12						
230	Poojai Gurukkal	10			12						
231	Cook	10			12						
232	Paricharagam	3	8		4						
233	திருமாலை	8			9						
234	Watchman	8			9						
235	Do.	8			10						
236	நாயனம்	5			6						
237	ஒதது	8			9						
238	தவுல்	4			5						
239	தாளம்	4	8		5						
240	நட்டுவன்	4	8		5						
241	மூட்டு	3			4						
242	தவளசங்கு	2	8		3						
243	வீராணம்	3			3	8					
244	தாலி	1	8		2						
245	மடவள்யான்	1	8		2						
246	Do.	1			2						
247	வண்ணன்	8			10						
248	Varadaraja Perumalkoil Archagam	10			12						
249	Do. Cook		8		1						
250	Do. Sweeper	6			7						
251	Dhandayudapanikoil Gurukkal	4			5						
252	Do. Watchman	5			6						
253	Siddhivinayagarkoil Gurukkal	1	8		2						
254	Aiyarkulam Perumalkoil Watchman										
	Total	146			175	8					
	4. *Malai Edn.*										
255	Poojai	8			10						
256	Cook	10			12						
257	Store-keeper	3			3	8					
258	Watchman	9	6		1						
259	Do.	9	6		1						
260	மடவள்யான்	14	3		1						
261	எளசு பொதிதிறவன்	1			1	8					
	Total	24	1	3	30						
	Town total	1,171	8		1,399	4					

Serial No	Name of appointment.	Pay									Remarks.
		Existing.			Proposed						
					25/			50%			
	5. Alangudi.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	
262	Poojai ...	1	...	...	1	4	...	1	8	...	
263	Swayambagam ...	7	...	...	12	...	...	12	8	...	
		L A 2									
264	Store-keeper ...	1	4	...	1	8	...	1	14	...	
265	Nagaswaram ...	1	...	...	1	4	..	1	8	...	
266	Thavul ...	1	...	...	1	4	...	1	8	...	
267	ஓத்து ...	...	12	...	1	...	...	1	2	..	
268	தாளம் ...	...	8	...	...	10	...	...	12	...	
269	Watchman ...	5	...	...	8	4	...	9	...	...	
		L A 2									
	Total ...	21	8	...	27	2	...	29	12	...	
	6. Ambukkoil.										
270	Vicharanaigar ...	15	..	...	15	...	...	15	...	...	
271	Poojai ...	4	4	4	5	...	...	6	...	...	
272	Do. ...	3	13	11	4	...	...	5	...	...	
273	Adyanabatter ...	3	5	4	4	...	...	4	8	...	
274	Cook ...	12	...	...	14	...	...	14	...	...	
		L A 2		...							
275	Palkavadi ...	1	5	10	1	8	...	1	8	...	
276	Nagaswaram ...	2	15	2	3	8	...	4	8	...	
277	Thavul ...	1	12	9	2	4	...	2	12	..	
278	Thalam ...	1	7	11	2	..	...	2	4	...	
279	Othu ...	1	4	3	1	8	...	2	..	...	
280	Nattuvan ...	4	...	1	5	..	...	6	...	...	
281	Muttu ...	2	10	3	3	...	...	4	...	...	
282	Dasi ...	1	4	...	1	8	...	2	...	...	
283	Do. ...	1	4	...	1	8	...	2	...	...	
284	Do. ...	1	4	...	1	8	...	2	...	...	
285	Do. ...	1	4	...	1	8	...	2	...	...	
286	Sangu ...	...	13	9	1	...	...	1	2	...	
287	Nagara ...	1	...	3	1	4	...	1	8	...	
288	Store-keeper ...	1	10	4	2	...	...	2	4	...	
289	Thiruchinnam ...	2	...	1	2	8	..	3	..	...	
290	Thottam ...	4	...	...	5	...	..	6	..	...	
291	Meikkaval ...	1	4	11	1	8	...	2	..	...	
292	Madavalian ...	..	5	2	..	7	...	...	8	...	
293	Kusavan ...	...	7	6	...	8	...	..	11	...	
294	Vannan ...	1	..	...	1	4	...	1	8	...	
295	Poojai (Pilaviduthi Mariamman-koil) ...	3	8	..	4	8	...	5	4	...	
	Total ...	77	1	10	86	11	..	99	5	...	
	7. Ataveeswarankoil.										
296	Vicharanaigar ...	10	...	..	Abolish			.	..	..	Pay to be raised to Rs. 12-8-0 if the post is retained.
297	Poojai ...	7	..	..	9	...	...	10	8	...	
298	Store-keeper ...	...	12	...	1	...	...	1	2	.	
299	கொத்தமணி ...	...	14	3	1	..	...	1	4	..	
300	சங்கு ...	...	9	6	...	12	...	...	12	.	
301	Watchman ...	2	.	...	2	8	...	3	.	..	
	Total ...	21	3	9	14	4	..	16	10	..	

Serial No	Name of appointment	Pay Existing	Pay Proposed 25%	Pay Proposed 50/	Remarks
	8 *Anantheeswaramudayar*	RS A P	RS A P	RS A P	
302	Karnam	1 8	2	2 4	
303	Poojai	5	8	3 8	
		L A 2			
304	Melkkaval	2	2 8	3	
	Total	10 8	12 8	14 12	
	Adanakkottai				
305	Melkkaval	4	6	6	
	10 Keelathur				
306	Poojai	10 4	1	1	
	11 Vangadu				
307	Gurukkal	2 9	4	4	
	12 Vaiyaiyur				
308	Poojaram	5	8	9 8	
		L A 2			
309	Sambu	8	10	12	
310	Melkkaval	1	2 4	2 8	
		L A 1			
	Total	9 8	10 14	12 12	
	13 Kallulavampatti				
311	Melkkaval Kudumba Naiarkoil	4	6	6	
312	Do Kuppayampatti Pidari Karuppan	8	0	12	
	Total	12	1	1 2	
	14 Perungalur				
313	Tamil Karnam	9	11 4	12 8	
314	Pa n	5	6 4	7 8	
315	Ar nam	4	6	7	
		L A 1			
316	Sa ampa am	12 8	14	14	
317	Sto keeper	1 1 8	1 4	1 8	
318	V lumnai	8 10	10	12	
319	Do	8 10	10	12	
320	Va eswaram	2 8	3	3 12	
321	Thavul	1 8	2	2 4	
322	Othu	9	12	14	
323	Thalam	7 10	10	12	
324	[illegible]	2 4 6 4	2 12	3 6	
325	Vattuvan	1 8	1 4	1 8	
326	[illegible]	12 6	1	1 4	
327	[illegible]	15 8	1 4	1 8	
328	Dasi	4 3	8	8	Increase is nearly cent percent as the third post is abolished
329	Do	4 8	8	8	

Serial No	Name of appointment	Pay Existing	Proposed 25	Proposed 50	Remarks.
	14. Perungalur—cont.	RS A P	RS A P.	RS A P	
330	Do. (vacant) .	5			*Abolished
331	Davalasangu	3	4	5	
332	Meikkaval	1 10 4	2	2 8	
333	Do .	1 10 3½	2	2 8	
334	Nanthavanam .	1	1 4	1 8	
335	Navabandam .	8½	10	12	
336	Vannan .	1	6	6	
	Total	40 15 3½	60 2	68 3	
	15. Prasannaraghunathapuram				
337	Alwar Arathanai .	1	15	18	
338	Store-keeper and தரகன்கு	5	6 4	7 8	
339	Cook	10	11	14	
		L A 2			
340	Thulasi .	1	1 4	1 8	
341	Pandari ..	9 5	12	14	
342	Meikkaval	1	2 4	2 8	
		L.A 1			
343	Do ..	1	2 4	2 8	
		L A 1			
344	Watchman	3	5	5 8	
		L A. 1			
345	Do.	3	5	5 8	
		L A 1			
346	Nagara, Thiruchinam and Davanda.	3	5	5 8	
		L A 1			
347	Washerman ...	4	5	6	
	Total ...	35 13 5	57 1	63 12 .	
	16 Palangarai.				
348	Poojai ..	5	6 4	7 8	
349	Store-keeper .	9	1	1	
350	Watchman ...	1	1 4	1 8	
	Total ...	6 9	7 9 .	9 1	
	17. Sengattunadu				
351	Poojai ..	2 6 7	3	3 10	
352	Cook	7	11	12 8	
		L A 2			
353	Store-keeper and Watchman .	9 5	12	14	
354	Nagaswaram ..	6 4	8	10	
355	Thavul .	6 4	8	10	
356	ஓத்து	3 2	4	5	
357	தாரை ...	3 2	4	5 .	
358	Dasi .	2	3	3	
	Total ...	13 5	16 7	19 1	
	18. Sanaiyakoil				
359	Thiruvadivasal ...	9 6	12	14	
360	Velivasal ..	1 7		2	
	Total ...	11 1	11	1 .	

Serial No	Name of appointment	Pay						Remarks
		Existing		Proposed				
				25		50		
		Rs	A P	Rs	A P	Rs	A P	
	19 Sothupalai							
361	ஓதிபபேரளை	1		1	4	1	8	
	20 Thiruvarangulam							
362	Manram—Sampathi	10	8	13		15		
363	Temple Karnam	8		10		12		
364	Poojai	1	6 2	1	12	2		
365	Do		5 6		8		8	
366	Athvanam	1	6 7	1	12	2		
367	Cook	12		14		14		
368	Do	12		11		11		
369	Do (vacant)	12						[1] Abolish
370	Kattiyam		4		5		6	
371	Do		4		5		6	
372	Chamaram		4		5		6	
373	Do		4		5		6	
374	Hanumarkoil Poojai		8	6	2	7	4	
		L A	2					
375	Gol Nuck		7	11		12		
		L A	2					
376	திருவாளன		12 8	1		1	2	
377	Palkavadi		9 8		7		8	
378	Store-keeper	1	3	1	4	1	8	
379	Melkavel	5		8		9		
		L A	2					
380	Do	5		8		9		
		J A	2					
381	வினாகு		5 11		8		8	
382	எணணெய, ெ ட வதிக		2 10		1		4	
383	வினாகு		1 8		6		7	
384	Madavali		5 8		8		8	
385	பகபோ ஈ		3 1		4		5	
386	ட வை ற ா ள ர, ட லை ந கழுவ	2		2	8	3		
387	ந ா ள ண ட ல க ா		11 5		14	1	4	
388	தவல		5 11		8		8	
389	Do		5 11		8		8	
390	ந ச		3 11		5		5	
391	Do		3 11		5		5	
392	த ள ர		3 11		5		5	
393	Do		3 11		5		5	
394	Nadava		4 8		6		7	
395	Chithudal		5 8		8		8	
396	Thiruchinam		3 1		4		5	
397	Thuthi		3 1		4		5	
398	ப ர ி வ ர ண		5 11		8		8	
399	கடவெள ண		7 11		9		10	
400	Do		7 11		9		10	
401	ம ந த க ம		5 11		7		8	
402	Do		6 11		8		10	
403	தவ ன ந ு		7 11		10		10	
404	வ ர ட and க க ண		5 1		6		8	
405	Dasi		1		4		5	
406	Do		3 1		4		5	
407	Do		3 1		4		5	
408	Do		3 1		4		5	
409	Do		3 1		4		5	
410	Do		3 1		4		5	
411	ம ம த த த க ல Link watch man)		12	2		2	4	
		L A	1					

Serial No	Name of appointment	Pay Existing	Pay Proposed 25	Pay Proposed 50	Remarks
	20 Thiruvarangulam—cont	Rs. A. P.	Rs. A.	Rs. A.	
412	Washerman	4 10	4	4	
413	Vellivan	1 11 6	2 2	2 8	
	Total	103 14 5	110 6	122 3	
	21 Thirumananjeri				
414	Poojai	4	6	7	
		L A 1			
415	Do	4	6	7	
		L A 1			
416	Athivanam	5	6	7 8	
417	Cook	8	12	14	
		L A 2			
418	Store-keeper	3	5	5 8	
		L A 1			
419	Palkavadi	1 2	1 6	1 10	
420	Nagasanam	3	3 12	4 8	
421	Thavul	2 4	2 12	3 6	
422	Othu	1 2	1 6	1 10	
423	[illegible]	1	1 4	1 8	
424	[illegible]	14	1 2	1 4	
425	[illegible]	8	10	12	
426	Dasi (vacant)	1 8			*Abolish
427	Melkaval	2 8	3	3 12	
	Total	42 14	50 4	59 6	
	22 Thiruppakoil				
428	Melkkaval	1 3	1 8	1 12	
	23 Thiruvuayapatti				
429	Maniam	8	10	12	
430	Kaimam	1	1 4	1 8	
431	Poojai	2 8	3	3 12	
432	Do	2 8	3	3 12	
433	Cook	5 8	8	10	
		L A 2			
434	Store-keeper	3 6	5	6	
		L A. 1			
435	Watchman	6	7 8	8	
	Total	24 6	28 6	33 12	
	24 Thiruhatlai				
436	Poojai	3	3 12	1 8	
437	Thiruvadi ([illegible])	1	1 4	1 8	
	Total ..	4	5	6	
	25 Varappur.				
438	Cook	10	1 8	14	
439	Store-keeper	11 11	14	1 2	
440	Vannavi	9 8	12	14	
441	Nagasanam ...	1 11 2	2 4	2 8	

Serial No.	Name of appointment.	Pay									Remarks.
		Existing.			Proposed						
					25			50%			
		RS.	A.	P	RS.	A	P	RS.	A	P.	
442	ஒத்தி ...	...	14	...	1	2	..	1	5	...	
443	தவுல் ...	...	8	5	...	12	...	...	12	...	
444	தாளம் ...	..	6	...	...	8	...	...	9	...	
445	Nagara and மணி ...	...	3	6	...	5	..	...	5	...	
446	Dasi ...	..	1	2	...	2	..	...	2	...	
447	Meikaval ...	1	14	...	2	4	...	2	12	...	
448	Madavali ...	...	3	6	...	4	...	..	5	...	
449	Fuel-supplier ...	...	8	...	...	12		...	12	...	
	Total ..	17	11	4	22	7	...	25	6	...	
	26. Vadavalam.										
450	Manam ...	1	...	...	1	4	...	1	8	...	
451	Karnam ...	1	...		1	4	..	1	8	...	
452	Poojai ...	8	...		10	.	...	12	...	...	
453	Cook ...	9	..		12	..	...	13	8	...	
454	Store-keeper ...	...	14	...	1	2	...	1	5	...	
455	Nagasanam ...	...	5	8	..	8	...	...	8	...	
456	ஒத்தி ...	...	5	8	...	8	...	...	8	...	
457	தவில் ...	...	7	8	...	10	...	...	10	...	
458	தாளம் ...	...	2	7	...	4	...	...	4	...	
459	திருத்தகம் ...	..	7	10	..	10	...	...	10	...	
460	ஏகே ...	...	5	...	...	6	...	...	6	...	
461	Nattuvan ...	...	3	11	...	5	..	...	5	...	
462	Veeranam ...	...	5	2	...	6	..	...	6	...	
463	Dasi ...	...	2	7	...	4	...	...	4	...	
464	Do. ...	...	2	7	...	4	..	...	4	...	
465	Meikaval ...	...	8	...	...	10	...	...	12	...	
466	Sweeper ...	...	2	...	...	3	...	...	3	...	
467	Do. ...	...	6	...	...	8	...	...	9	...	
	Total ...	23	14	8	31	...	...	35	6	...	
	27. Ponnanganipatti.										
468	Tank watchman ...	5	...	...	...	...	..	...	...	...	Abolish. Transfer to Village conservancy.
	28. Vijayaraghunathapuram.										
469	Maniam ...	10	...	...	12	8	.	14	..	...	
470	Poojai ...	1	12	3	2	4	..	2	10	...	
471	Adhyanabattar ...	2	4	2	2	12	...	3	4	...	
472	Cook ...	8	...	...	10	..	..	12	...	...	
473	Meikaval ...	3	8	...	4	4	...	5	4	...	
474	Velikaval ...	3	...	...	3	12	...	4	8	...	
	Total ...	28	8	5	35	8	...	41	10	...	
	29. Malayamarungar.										
475	Poojagar ...	1	...	...		4	...	1	8	...	
	30. Seeraduseri.										
476	Archagar ...	...	4	...	...	5	...	...	6	...	

Serial No.	Name of appointment.	Pay Existing			Proposed 25			50			Remarks
		Rs	A	P	Rs	A	P	Rs	A	P	
	31 Vinaithcethavankoil										
477	Poojagai	1	8		1	14		2	1	..	
478	Jadumali		8			10	.	..	12		
	Total	2			2	8	.	3			
	32 Karambakkudi.										
479	Sweeper (vacant)	1	...			.		..		.	Abolish No expenditure under establishment
	Grand Total (Alangudi taluk)	501	3	9½	585	11		668	13	.	
	33. Ammanguichi										
480	Gurukkal, Poojagar	.	7	9		10	..	.	12	..	
481	Araigar	2	.	9	2	8		3	.		
482	Karuvalam	1			1	4	.	1	8		
483	Swayampagam	8			10	.		12	.		
484	Vyravi	.	11	3	...	14		1		..	
485	Nagasanam	. .	3	3½	..	5		...	5	..	
486	Thavul	..	3	3½		5	..	.	5	..	
487	Othukkaran	..	4	5	...	5		...	6	.	
488	Thalam	...	4	4	..	5	.	.	6	..	
489	Veeranam	.	1	9	..	2	.	..	3	.	
490	Thalagiri	...	2	..	...	2	..	...	3	...	
491	Sangu	. ..	4	.	...	5	.	...	6	.	
492	Dasi	..	1	3½	..	2	.	...	2	.	
493	Do.	. ...	1	3½	..	2	.	...	2	...	
494	Potter	.. ..	3	9	...	5	..	...	5	.	
	Total	14	1	2	17	10		20	15	.	
	34 Durvasapuram										
495	Poojagar	.	3	10	10	5	.	.	5	8	..
496	Cook	..	6		..	10		..	11	..	.
	L. A.	...	2	..	..						
497	Paricharagam	..	6	..	..	..	..	.	.	..	Abolish
498	Athyanabattar	.	1	8	..	1	14	.	2	4	
499	Othuvar	..	2		..	2	8		3	..	.
500	Store-keeper		3	8	..	5	8	..	6	4	.
	L. A.	..	1		..						
501	Watchman	.	...	11	10	..	14		1		...
502	Fuel-supplier	..	.	12	8	1	.	.	1	..	4
	Total	.	27	3	4	26	12	.	30	4	.
	35. Edayathur.										
503	Poojagar	..	...	12	..	1	.	.	1	2	..
	36. Kanjathimalai.										
504	Poojagar	...	5	....		6	4	..	7	8	
	37. Karaiyur.										
505	Poojagar		3	13	4	5	..	.	5	12	...

Serial No.	Name of appointment.		Pay Existing	Pay Proposed 25	Pay Proposed 50	Remarks
	38. Kodandai		Rs. A. P.	Rs. A. P.	Rs. A. P.	
506	Temple Karnam		11	12 8	13	
507	Poojagar		15 10	1 4	1 8	
508	Do		15 10	1 4	1 8	
509	Vyravi		1 3	1 8	1 12	
510	Thummalai		1	1 8	1 12	
511	Cook		2 12 3	3 8	4	
512	Piper (நாதஸ்வரம்)		1 12 6	2 4	2 10	
513	ஒத்து		7 11½	10	11	
514	தவுல்		11 3	1 2	1 5	
515	தாரை		7 11½	10	11	
516	கூடை		14 3	1 2	1 5	
517	Songster (பாடகர்)		9 6	12	14	
518	சுருதி		7 11½	9	11	
519	மாட வீதியான்		7 11½	9	11	
520	Watchman		3	4 12	5	
521	Do	L. A.	1			
			3	4 12	5	
		L. A.	1			
		Total	32 1 9	38 10	12 6	
	39. Kolamangalam					
522	Fuel Supplier		1 11	3	3	
	40. Kottur.					
523	Poojagan		2	2 8	3	
524	Vyravi		3	3 12	4 8	
		Total	5	6 4	7 8	
	41. Mirattumalai.					
525	Gurukkal		3 8	6	7 8	
	Do. Sirayampatti		1 8			
526	Store-keeper		8	10	12	
		Total	5 8	6 10	8 4	
	42. Nedunguḍi					
527	Karnam		10	12 8	12 8	
528	Poojagan		3 10 1	4 8	5 8	
529	Athiyanam		3	3 12	4 8	
530	Cook		8	12	14	
		L. A.	2			
			1 10 1	2	2 8	
531	Othuvan		1 1 5	1 6	1 8	
532	Vyravi		6 4	8	9	
533	மாடவளியான்		1 8 11	2	2 4	
534	Nagaswaram		1 8 11	2	2 4	
534*a*	Thavul		1 10 1	2	2 8	
535	தாளம்		2 4 5	2 12	3 4	
536	ஒத்து		2	2 8	3	
537	Thavalasangu		13 6	1 2	1 2	
538	Thuthi and Nagara		2	2 8	2 8	
539	கொத்தமணி		3 7	4	5	
540	Dasi					

Serial No.	Name of appointment	Pay Existing	Pay Proposed 25	Pay Proposed 50	Remarks
	12 Nedungudi—cont	RS A P	RS A P	RS A P	
541	Dasi	1 1 2	1	1 4	
542	ஒதுவான	1 3	1 8	1 12	
543	ஏவபாணடம	8	10	12	
544	இதரி	1 9	6	1 6	
545	Watchman	2	2 8	3	The No of watchmen is very few Two posts may be abolished at the fall of the first incumbent when a vacancy occurs
546	Do	2	2 8	3	
547	Do.	2	2 8	3	
548	Do ..	2	2 8	3	
549	Do.	2	2 8	3	
550	Do .	2	2 8	3	
551	Do.	2	2 8	3	
552	பரிவடடம ..	4	5	6	
553	பெவகார .	7 9	10	11	
554	Cook	5	12	14	
	L A	2			
	Total	69 7 1	85 11	98 7	
	43 Oonayan				
555	Poojagan and Gurukkal	6	2 8	3	
556	Vilavi .	1 1 6	2 1	2 12	
557	Krishnankoil Poojagan	1 8	1 14	2 4	
	Total ...	5 6 6	6 1 .	8	
	44 Panayan				
558	Gurukkal for supplying பூஜை .	3	4	5	
559	Cook ..	7	11	12 8	
	L A	2			
560	Store keeper ..	5	8 4	9 .	
	L A	2			
561	Watchman .	4	6	7	
	L A. .	1			
562	ஓட்டுவிளக்கு ..	7	8	11	
563	Nagaswaram ..	12 6	1	1 3	
564	தவுல ...	12 7	1	1 3	
565	முடுகு ...	2 7	1	1 3	
566	ஒதுது ...	6 4	8	10	
567	தாளம ...	6 3	8	10	
568	விபூதி ...	2	3	3	
569	Fuel supplier ..	9 5	10	12	
	Total ...	25 7 9	30 13	35 4	
	45 Perayan				
570	Temple Karnam	10	12 8	14	
571	Poojai ..	10	12 8	14	
572	Rudra japam .	2	2 8	3	
573	Do. ...	2	2 8	3	
574	Adhyanam .	14 9	1 2	1 6	
575	Cook .	10	14 ...	14	
	L A .	2			
576	Paricharagam	9 ..	13 .	13	
	L A	2			
577	Thirumalai	10 9	12	1	
578	ஒதுவான ..	2 4	2	1 .	

Serial No.	Name of appointment	Pay Existing			Pay Proposed 2			50%			Remarks.
	15. Peraiyur—cont	RS	A	P	RS.	A	P	RS	A.	P	
579	Store-keeper ..		3	8		1	6		1	12	.
580	Nagaswaram ..		8	8	..	12	.	. .	12	.	
581	Do.		8	9		12			12	.	
582	Thavul ...		3	9	.	5		.	5	...	
588	Do		3	9		5		.	5		
584	ஓசது		1	10		3			3	.	
585	Do. ...		1	10		3	.	..	3	.	
586	தாளம ...		3	1		4		. .	5	..	
587	Do ..	.	3	1	.	4		.	5		
588	பாடுவான ..		1	8		2		.	2	.	
589	தட்டுவான ..	1	2	10	1	8		1	12	..	
590	Thalagni		2	4	.	3		.	4		
691	மூட்டி ..		1	7	...	6		. .	7	..	
592	Do. .		4	7	...	6	.	. .	7		
593	கவள காரு ..		2	4	...	3			4	.	
594	தலதானவபாடு ...		4		..	5			6		
595	மாரியப்		3	1	...	4			5	.	
596	Lampman	1	8	.	3			3	4		
	L. A	1									
597	Meikaval ...		15	6	1	4		1	8	..	
	Total	60	7	6	74	.	.	80	3	...	
	46. Pillamangalam										
598	Poojagar ..	3	4	3	4	.	.	. .		..	No increase is called for if the temple is handed over to the Chettiar who has been asking for its management.
599	Cook ..	6			10	.	..	...	.	..	
	L A .	2		.							
600	Vyravi .	3	8	.	4	8	.	...	..	..	
601	Watchman .	3	7		5	8	.	. .	.	..	
	L A ...	1	.								
602	Poojagam for Pidari koil ...	2	11	6	3	8	.	...	.	..	
	Total ..	21	14	9	27	8		...	..	...	
	47. Ponnamaravathi.										
603	Cook and Paricharagam ...	4	..	..	6	..	...	7	..	..	
	L. A ..	1	.	..							
604	பெரிய மேளம ...	3	..	.	3	12	...	4	8	...	
	Total	8	.		9	12	.	11	8	...	
	48. Rangiam.										
605	Poojagar ..	4	15	2	7	7	.	8	8	...	
	L. A. ...	1	..	.							
606	Cook ...	6	..	.	10	..	..	11	...	...	
	L A ...	2	..	.							
607	Store-keeper and Othuvar ...	4			6	..	...	7	...	...	
	L. A. ..	1	.	...							
608	Fuel supplier ..	...	9	6	...	12	..	1	..	...	
609	Vyravi ..	2	6	...	3	..	..	3	8	...	
	Total ...	21	14	8	27	4	.	31	...	...	
	49. Sastankoil.										
610	Padagan ...	2	...	...	2	8	...	3	...	...	
611	Palkavadi ...	3	...	...	3	12	...	4	..	...	

Serial No.	Name of appointment.	Pay Existing.	Pay Proposed 25/	Pay Proposed 50	Remarks.
	49. Sastanhoil—cont.	RS. A. P.	RS. A. P.	RS. A P.	
612	Cook ...	4	5 ..	6	
613	Karuvalam ...	1	1 4 ...	1 8 ..	
614	Nagaswaram ...	3	3 12 ...	4 8 ...	
615	ஒத்து ...	2	2 8 ...	3	
616	தவுல் ...	... 15 10	1 4 ...	1 8 ...	
617	தாளம ...	... 9 6	... 12 ...	... 12 ...	
618	மத்தளம் ...	... 14 3	1 2 ...	1 4 ...	
619	Nagara and Thavalasangu ...	... 14 3	1 2 ...	1 4 ...	
620	Vyravi and Sangu ...	... 1 10	... 3 ...	... 3 ...	
621	Watchman ...	... 7 6	... 10 ..	... 12 ...	
622	Washerman ...	... 4 ...	... 5 ..	... 6 ...	
	Total ...	19 3 2	24 2 ...	28 1 ...	
	50. Sengeerai.				
623	Poojagan ...	1	1 4 ...	1 8 ...	
624	Vyravi ...	... 10 ...	... 12 ...	1	
	Total ...	1 10 ...	2	2 8 ...	
	51. Sevalur.				
625	Cook ...	5	6 4 ...	7 8 ...	
626	Piper ...	... 6 1	... 8 ...	... 9 ...	
627	தவுல் ...	... 5 7	... 7 ...	... 8 ...	
628	தாளம் ...	... 5 ...	... 6 ...	... 7 ..	
629	ஒத்து ...	... 2 9	... 4 ...	... 4 ...	
630	முட்டி ...	... 7 1	... 9 ...	... 10 ...	
631	தாஸி ...	... 3 3	... 4 ...	... 5 ..	
632	Store-keeper ...	... 5 1	... 6 ...	... 8 ...	
	Total ...	7 2 10	9	10 11 ..	
	52. Thanjur.				
633	Poojagar ...	5	8 4 ...	9 8 ...	
	L. A. ...	2			
634	Vyravi ...	1 3 ...	1 8 ...	1 12 ...	
935	Watchman ...	1 3 ...	1 8 ...	1 12 ...	
	Total ...	9 6 ...	11 4 ...	13	
	53. Tholayanur.				
636	Details not known as there is no expenditure from a long time.	1 4 ...	... ...	... ...	Abolish.
	54. Thirukkalambur.				
637	Temple Karnam ...	9	11 4 ...	12 8 ...	
638	Poojagar ...	4	5	6	
639	Cook ...	9	13	14	
	L. A. ...	2			
640	Palkavadi ...	2	2 8 ...	3	
641	Store-keeper ...	1 14 ...	2 4 ...	2 12 ..	
642	Nagaswaram ...	2 8 ...	3	3 12 ..	
643	ஒத்து ...	... 4 ...	... 5 ...	... 6 ..	
644	Thalam ...	... 2 ...	... 3 ...	... 3 ...	

Serial No.	Name of appointment.	Pay Existing.			Pay Proposed 25/			Pay Proposed 50/			Remarks.
	54. Thirukkalambur—cont.	RS.	A.	P.	RS.	A.	P	RS.	A.	P.	
645	Thavalasangu ...	...	4	...	...	5	.	...	6	..	
646	Nattuvan ...	1	...	..	1	4	...	1	8	..	
647	மத்தளம் ...	1	...	...	1	4	...	1	8	...	
648	ஒட்டுவிளக்கு ...	...	7	...	...	9	...	..	10	...	
649	தோட்டக்காரன் ...	2	...	...	2	8	.	3	...	...	
650	Watchman ...	1	4	..	1	8	...	1	14	...	
651	Sweeper ...	...	8	..	...	10	...	...	12	...	
	Total ...	37	3	...	45	8	...	52	3	...	
	55. Tirumayyam Perumalkoil										
652	Temple Karnam ...	11	...	...	13	8	...	14	...	...	
653	Kangani ...	2	8	...	4	...	...	4	12	...	
	L. A. ...	1	...	...							
654	Archagar ...	3	12	5	4	12	...	5	8	...	
655	Do. ...	...	12	...	1	...	...	1	2	...	
656	Do. ...	1	8	...	2	...	...	2	4	...	
657	Nagaswaram ..	...	15	10	1	4	...	1	8	...	
658	ஒத்தி ...	3	8	...	4	4	...	5	4	...	
659	தாளம் ...	...	9	6	...	12	...	..	14	...	
660	டவண்டை ...	...	9	6	...	12	..	...	14	...	
661	தவில் ...	...	15	10	1	4	...	1	8	...	
662	முட்டி ...	...	12	8	1	...	...	1	2	...	
663	Nattuvan ...	...	12	8	1	...	...	1	2	...	
664	Watchman ...	5	...	...	8	...	...	9	...	...	
	L. A. ...	2	...	...							
665	Do. ..	5	...	...	8	...	...	9	...	...	
	L. A. ...	2	...	...							
	Total ...	42	12	5	51	8	...	57	14	...	
	56. Tirumayyam Sivankoil.										
666	Temple Maniam ...	11	...	...	13	8	...	14	...	.	
667	Kangani ...	2	8	...	4	4	...	5	...	...	Including supply of Viboothy.
	L. A. ...	1	...	...							
	Viboothy supply ...	...	4	...							
668	Poojai ...	3	...	...	3	12	...	4	8	...	
669	Cook ...	10	...	...	12	8	...	14	...	...	
670	Paricharagam ...	10	...	...	12	8	...	14	...	...	
671	Adhyanabattar ...	3	...	...	3	12	...	4	8	...	
672	Meikaval ...	5	...	...	8	...	...	9	...	...	
	L. A. ..	2	...	...							
673	Do. ...	5	...	...	8	...	...	9	...	...	
	L. A. ...	2	...	...							
674	Thavul ...	...	15	10	1	4	...	1	8	...	
675	Nagaswaram and Othu ...	3	8	...	5	8	...	5	12	...	
		...	15	10							
676	Thalam ...	...	9	6	...	12	...	...	14	...	
677	Muttu ...	...	12	8	1	...	...	1	2	...	
678	Nattuvan ...	...	12	8	1	...	...	1	2	...	
679	Davandai ...	...	9	2	...	12	...	...	14	..	
	Total ...	63	...	...	76	8	...	85	4	...	
	57. Thekkattur.										
680	Poojagar ...	1	...	...	1	4	...	1	8	...	

Serial No	Name of appointment.	Pay Existing	Pay Proposed 25/-	Pay Proposed 50	Remarks
	58 Valaramanikkam	RS A P	RS A P	RS A P	
681	Poojagan and Cook	10	14	14	
	L. A.	2 . .			
682	ஒதுவான	3 .. .	4 8 ...	5 8	
	L. A ..	1 .			
683	Watchman and Store-keeper	3 ..	4 8	5 8	
	L. A. ..	1			
	Total ..	20 . .	23 . .	25 .	
	59. Virachilai				
684	Adhyanabattar ...	3 . ..	3 12 ..	4 8 ..	
685	Cook	7 .. .	11	12 8	
	L. A. ...	2 ..			
686	Araikar	3 ..	3 12 .	4 8	
687	Nandavanam watch ...	3 ..	3 12 . .	4 8 .	
688	Viboothi ...	... 2 ..	... 3 .	.. 3 .	
689	Vyravi	1 2 10	1 8 ...	1 12 ..	
690	Nagaswaram ..	... 9 5	... 12 ..	. 14 .	
691	தவுல் ...	... 9 5	... 12 ...	. 14 . .	
692	முட்டுக்காரன் .	... 9 5	... 12 ..	. 14 ..	
693	தாளம .	. 4 8	6	.. 7 .	
694	ஒத்து ...	.. 4 8	.. 6	... 7	
695	மடவளியாள ..	... 7 1	... 9	... 10 .	
	Total ..	22 1 6	27 8 ...	32 1 .	
	60. Vyyapuri.				
696	Gurukkal (Vyyapuri) ...	7	8 12 ...	10 8	
697	Do. (Poovalakkudi) ..	2	2 8 .	3	
	Total ...	9	11 4 ..	13 8	
	61. Pulivalam.				
698	Poojagar and Cook ...	1 . ..	1 4 ..	1 8 ..	
699	Watchman and Vyravi ...	.. 3 .	.. 4 ..	5 .	
	Total ...	1 3 ...	1 8.	1 13	
	62. Arantangi.				
700	Poojagar ...	5 8 .	9 ..	10 4	
	L. A.	2			
701	Vyravi ...	3	4 12 ..	5 8	
	L. A. ...	1			
	Total	11 8 ...	13 12	15 12	
	63. Avadayarkoil.				
702	Poojagar .	2 3 .	2 12	3 4 ..	
703	Do ...	... 15	1 4	1 8	
704	Adhyanam .	1 2 . .	5 . ..	6 . ..	
705	Cook and Sandal supplier ..	4 14 7	6	7 8 .	
706	Paricharagam ...	.. 9 5	12 ..	.. 14	
707	Vilvam supplier ...	3 5 3	4 . .	4 12 .	
708	Store-keeper ...	.. 14 1	1 2	1 6 ..	

Serial No.	Name of appointment.	Pay						Remarks.
		Existing.			Proposed			
					25%			
					50%			
	63. Avadayarkoil—cont.	RS.	A.	P.	RS.	A.	P.	
709	Madavalial ...	...	14	7	1	2	...	
710	Periamelam ...	1	8	...	1	14	...	
711	Washerman ...	...	2	...	...	3	...	
	Total ...	19	7	11	24	1	...	
		29	1	...				
	64. Kunnakkudi.							
712	Maniam ...	3	...	...	3	12	...	
713	Poojagar ...	...	15	6	1	4	...	
714	Adhyanam ...	...	2	...	...	3	...	
615	Rudrajapam ...	2	...	...	2	8	...	
716	Cook ...	5	...	...	6	4	...	
717	Store keeper ...	2	...	...	3	12	...	
718	Vyravi ...	1	...	...	1	4	...	
719	Sweeper ...	...	1	...	...	2	...	
	Total ...	15	2	6	19	1	...	
		22	13	...				
	Tirumayyam taluk total ...	587	4	1	711	3	...	
		779	5	...				
	65. Annavasal.							
720	Poojai ...	10	...	...	15	...	...	
		*5	...	...				* The increase of five rupees has been granted tentatively.
721	Cook ...	9	...	...	13	8	...	
		14	...	...				
	L. A. ...	2	...	...				
722	ஓத்து ...	...	12	...	1	...	...	
723	Meikaval ...	2	...	...	2	8	...	
		1	2	...	3	...	...	
	Total ...	28	12	...	32	...	..	
		33	2	...				
	66. Keelakkurichi.							
724	Poojagar ...	3	...	3	3	12	...	
		4	8	...				
	67. Keeranur.							
725	Temple Karnam ...	10	...	...	12	8	...	
		14	...	...				
726	Poojai ...	9	8	...	12	...	...	
		14	...	...				
727	Cook ...	10	...	...	14	...	...	
		14	...	...				
	L. A. ...	2	...	...				
728	Archanai ...	2	...	...	2	8	...	
		3	...	...				
729	Palkavadi ...	2	1	11	2	8	...	
		3	...	...				
730	Meikaval ...	1	...	...	1	4	...	
		1	8	...				
731	Nayanam ...	2	...	...	2	8	...	
		3	...	...				
732	Thavul ...	2	...	...	2	8	...	
		3	...	...				
733	ஓத்து ...	...	8	..	...	10	...	
		...	12	...				
734	தாளம் ...	...	8	...	...	10	...	
		...	12	...				
735	வாங்கர ...	...	4	6	...	5	...	
		...	7	...				
736	Nattuvan ...	...	5	4	...	6	...	
		...	8	...				
737	Muttukkaran ...	...	5	4	...	6	...	
		...	8	...				
738	Dasi ...	...	1	4	...	2	...	
		...	2	...				
739	Do. ...	...	1	4	...	2	...	
		...	2	...				
740	Do. ...	...	1	4	*			* Abolish.

Serial No	Name of appointment		Pay Existing			Pay Proposed 25			Pay Proposed 50			Remarks
	68 Kilukotta		RS	A	P	RS	A	P	RS	A	P	
741	Muukkal			2	8		3			3	12	..
742	Vyravi			1			1	4		1	8	
743	Ammankoil poojagai				8			10			12	
	Total	..		4			4	14			6	
	69 Kolattu temple											
744	Archagai	..		3	.		3	12	.		4	8
745	Swayampagam	..		10	..		12	8	..		14	...
746	Vyravi			.	12	.		1	.		1	2 .
747	Nagaswaram	...			8	.	.		10		.	12 .
748	Thavul	..			8		..		10		.	12 .
74	ஓதுது	..		.	4		...		5		.	6
750	சேனை	...			4		..		5		.	6
	Total	...		15	4		19	2		21	14	. .
	(There is no expenditure of ten pies from a very long time)				..			...	..		..	.. . Abolish this ten ten pies item
	70. Kudumiamalai.											
751	Maniam, Sampiathi	...		11	..	..	13	8		15		.
752	Temple Karnam	...		10	..		12	..	.	13		.
753	Poojai	..		1	12	1	2	4	.	2	10	
754	Do			...	6	8	..	8	.	..	10	
755	Do.	..		1	15	3	2	6	.	2	14	
756	Do	...		1	14	5	2	4	.	2	12	.
757	Adhyanam			1	8	2	2			2	4	
758	Kattiam	...		.	3	2	...	4	..		5	
759	Do	...		...	3	2	..	4	...		5	..
760	Cook			8			14		..	14	..	. Cook need not be given additional pay if the number should happen to be reduced temporarily or permanently
761	Do	..		8	..	..	14	.	..	14		
		L. A. .		2	..							
762	Do	...		8	..	..	14	..	..	14	.	.
		L. A ...		2	..							
763	Do.	...		8	..		† ..	.	..	...	.	. † Abolish
		L. A. ...		2	..	..						
764	மாவிடியல்	...		1	7	9	1	12	..	2	4	
765	மாலைகட்டி	...		.	10	5	..	12	..	1		
766	Palkavadi			1	15	4	† .		.	..	.	† Abolish
767	மாலைகட்டி	...		...	13	7	1	..	..	1	2	
68	Palkavadi	...		1	15	4	†...		.	..	..	. † Abolish
769	Golla	..		7	.	..	11	..	..	12	8	..
		L. A. . .		2	.	..						
770	Nattuvan	...		1	2	10	1	8	..	1	12	
771	தாளதிரி	...		.	6	3	...	8		...	9	.
772	மூட்டுக்காரன			.	7	2	.	9	..	..	11	
773	Do.	.		...	.	2	..	9	..		11	
774	Thavalasangu	..		.	8	6		10	...	...	13	.
775	Paduvan				6	3	.	8	.	..	9	
776	Nayanam	...		1	2	10	1	8	...	1	12	
777	Do	.		1	2	10	1	8	..	1	12	
778	Do.	...		..	12	6	1	..		1	2	
779	Thavul	..		...	12	6	1	.	..	1	2	
780	Thavul	..		..	10		.	13	..		15	
781	ஓதுது	...		...	6	3	..	8	..		9	
782	இமாத்தி காகாணம்	..		..	3	10	..	5	..	..	6	.

Serial No.	Name of appointment.	Pay Existing.	Pay Proposed 25%	Pay Proposed 50%	Remarks.
	70. Kudumiamalai—cont.	RS. A. P.	RS. A. P.	RS. A. P.	
783	ஒத்து	... 4 11	... 6 ..	... 8 ..	
784	அ ர்ச்சகர்	... 4 ..	... 5 ...	... 6 ...	
785	காளம	... 4 11	... 6 ...	... 8 ..	
786	Do	... 3 9	.. 5 ...	... 6 ..	
787	சித்தடல்	... 8 1	.. 10 ...	.. 12 ...	
788	Nagara	... 4 11	... 6 ..	... 8 ..	
789	Vyravi	... 1 3	.. 2 ..	... 2 ..	
790	Vilakkukaran	... 13 9	1 2 ..	1 4 ..	
791	Do	... 13 9	1 2 ...	1 4 ...	
792	Nettivelai	... 12 7	1	1 3 ...	
793	Keetharı	... 8 6	... 11 ...	... 13 ...	
794	Viduthi	... 5 1	... 7 ...	... 8 ...	
795	Vilvarchanai	... 1 ...	... 2 ...	... 2 ...	
796	Store-keeper	1 6 ...	1 12 ..	2	
797	தலத்தான்	1 2 ...	1 8 ...	1 11 ...	
798	தமபிச்சணை காவல்	2	2 8 ...	3	
799	திர்வாசவலபன்	... 14 ...	1 2 ..	1 5 ...	
800	ஊழியவலயன்	... 12 ...	1	1 2 ..	
801	கோல்லன்	.. 10 ...	... 13 ..	... 15 ..	
802	தச்சன்	... 10 ...	... 15 ...	... 15 ...	
803	ஸ்தலபுராணம்	... 8 ..	... 10 ...	... 12 ...	
804	Do.	... 4 ...	... .	.. ..	Abolish.
805	ஆலாகூமணி	... 2 ...	.. 3 ...	... 3 ..	
806	Do.	... 2 ..	... 3 ...	... 3 ...	
807	நந்தவனம்தோப்பு	2	2 8 ...	3	
808	கோபகாரன்	9	... ...	... ...	Abolish.
	Total ...	106 2 9	122 12 ...	134 11 ...	
	71. Kumaramalai.				
809	Poojai ...	4	5	6	
810	Adhyanam ...	... 6 ...	... 8 ...	.. 9 ...	
811	Cook ...	6	9 8 ...	11	
	L. A. ...	2			
812	Thavalasangu ...	... 8 ...	... 10 ...	... 12 ...	
813	Meikaval ...	4	6	7	
	L. A. ...	1			
814	Thalagiri ...	1	2 4 ...	2 8 ...	
	L. A. ...	1			
	Total ...	19 14 ...	23 14 ...	27 13 ...	
	72. Kunnandarkoil.				
815	Temple Karnam ...	*10	12 8 ...	13 8 ...	* Now the place is vacant V. M. is given an allowance of Rs. 2 for supervision.
816	Poojagar ...	20	20	20	
817	Cook ...	10	14	14	
	L. A. ...	2			
818	Arai ...	3 8 ..	4 8 ...	5 4 ...	
819	Nagaswaram ...	4	5	6	
820	Meikaval ...	3 8 ..	4 8 ...	5 4 ...	
821	Kosavan ...	... 4 8	... 6 ...	... 7 ...	
822	Madavalial ...	... 3 2	... 4 ...	... 5 ...	
823	Washerman ...	... 2 4	... 3 ...	... 5 ...	
	Total ...	53 10 2	61 5 ...	65 1 ...	

Serial No.	Name of appointment.	Pay Existing.	Pay Proposed 25	Pay Proposed 50%	Remarks.
	73. Malayadipatti.	RS. A. P.	RS. A. P.	RS. A. P.	
824	Archagam ...	1 .. .	1 4 ...	1 8 ...	
825	Meikaval ...	... 8 .	... 10 ..	... 12 ..	
	Total ...	1 8 .	1 14 ..	2 4 ...	
	74. Muttulkadu.				
826	Poojai ...	5	6 4 ...	7 8 ..	
827	Meikaval ...	2 .. 8	2 8 ...	3	
828	Fuel supplier ...	... 6 ...	.. 8 ...	. 9 ...	
	Total ...	7 6 8	9 4 ...	11 1 ...	
	75. Neerpalani.				
829	Poojai ...	2	2 8 ...	3	
830	Meikaval ...	... 8 ...	... 10 ...	... 12 ...	
	Total ...	2 8 ..	3 2 ...	3 12 ...	
	76. Narthamalai.				
831	Poojai ...	1 8 ...	1 14 ...	2 4 ...	
832	Swayampagam ...	3 4 ...	4	5	
833	Paricharagam ...	6 4 ...	8	9 8 ...	
834	Palkavadi ...	2	2 8 ...	3	
835	Store ...	... 11 9	... 14 ...	1 2 ..	
836	Meikaval ...	2	2 8	3	
837	விறகுவலையன் ...	... 8 ...	... 10 ...	... 12 ...	
838	திருவாபரணம் ...	1	1 4 ...	1 8 ...	
839	பெரியமேளம் ...	.. 8 ...	... 10 ...	... 12 ...	
840	சின்னமேளம் ...	... 8 ...	... 10 ...	.. 12 ...	
841	குசவன் ...	... 8 ...	... 10 ..	... 12 ...	
	Total ...	18 11 9	23 8 ...	28 6 ...	
	77. Parambur.				
842	ஜாதிமாலி ...	... 4 ...	... 5 ...	... 6 ..	
	78. Perumanadu.				
843	Poojai ...	5	6 4 ..	7 8 ...	
	79. Thennangudi.				
844	Poojai ...	2	2 8 ..	3	
845	Cook ...	5	6 4 ..	7 8 ...	
846	கிருமாலி ...	1 4 ..	1 8 ..	1 14 ...	
847	Store-keeper ...	... 18 4	1	1 4 ..	
848	Thavul ...	... 5 4	... 7 ...	... 8 .	
849	ஓத்தி ...	... 2 8	.. 4 ...	... 4 ..	
850	Nagaswaram ...	... 5 4	... 7 ...	... 8 ..	
851	தாளம ...	... 4 ..	.. 5 ...	. 6 ..	
852	சுதுடல் ...	... 4 ...	.. 5 .	6 .	
853	மிருதங்கம் ...	... 6 8	... 8	... 10 ...	
854	Dasi ...	... 1 4	. 2 .	. 2 ..	
855	Do. ...	... 1 4	... 2 .	... 2 ..	
	Total ...	11	13 12 .	16 8 .	

Serial No.	Name of appointment.	Pay						Remarks.
		Existing.			Proposed			
					25%			
					50%			
	80. Thiruvengavasal	RS.	A.	P.	RS.	A.	P.	
856	Cook ...	6			7	8		9
857	Store-keeper ...		8			10		12
	Total ...	6	8		8	2		9 12
	81. Vellanur.							
858	Gurukkal ...	4			5			6
859	Adhyanam ...	1	4		1	8		1 14
860	Cook ...	8			12			14
	L. A. ...	2						
861	Araigar ...		6	4		8		12
862	Thoppukaran ..	1	7	9	1	12		2 4
	Total ...	17	2	1	20	12		24 14
	82. Veerakhudi.							
863	Swayampagam ...		11	9	1			1 2
	83. Viralimalai temple.							
864	Temple Maniam ...	11			13	8		15
865	Temple Karnam ...	10			12	8		13
866	Poojai ...	2	5	11	3			3 8
867	Do ...	1	3		1	8		1 12
868	Adhyanam and Archanai ...	5	4	8	6	8		7 8
869	தூணல் ...	1			1	4		1 8
870	Store ...	2	5	10	2	14		3 8
871	Palkavadi ...	1	6	6	1	1		2 2
872	லாந்தல்காரன் ...		8			10		12
873	Vanga ...		7	4		10		11
874	திருபலகு ...		1	10		2		2
875	Meikaval ...	4			6			7
	L. A. ...	1						
876	Do. ...	4			6			7
	L. A. ...	1						
877	தெப்பக்குளம் காவல் ...	2	8		4			4 12
	L. A. ...	1						
878	தோப்பு காவல் ...	4			6			7
	L. A. ...	1						
879	Do. ...	4			6			7
	L. A. ...	1						
880	Thirumalai ...		10	10		14		1
881	கூத்தான்னம் பால் ...		11	3		14		1 1
882	தாகஸ்வரம ...		4	1		6		6
883	Do ...		2	9		4		4
884	Do ...		3	6		5		5
885	ஓதுவி ...		15	1	1	4		1 6
886	Do. ...		15	1	1	4		1 6
887	Thavul ...	1	4		1	8		1 14
888	Do. ...		14	6	1	2		1 6
889	Thalam ...		6	5		8		10
890	Do. ...		5	6		7		8
891	Nattuvan ...		6	4		8		10
892	Do ...		7	6		10		11
893	மத்தளம் ...		8	6		11		13
894	Do. ...		13	4	1			1 4
895	பாடுவான் ...		6	4		8		10

Serial No.	Name of appointment.		Pay Existing.			Pay Proposed 25%			Pay Proposed 50%			Remarks.
	83. Viralimalai temple—cont		RS.	A.	P	RS	A.	P.	RS	A.	P.	
896	மாராயம	...	1	..	..	1	4	.	1	8	..	
897	திருச்சுணம்	...	...	8		...	10	..	...	12	..	
898	Cook (திருமஞ்சனம்)	...	8	..	..	12	.	.	14	..	.	
		L. A. ...	2	..	..							
899	Do	...	8	..	..	12	..	..	14	..	..	
		L. A. ...	2	..	..							
900	Do.	...	8	..	..	12	..	..	14	..	..	
		L. A. ...	2	..	..							
		Total ...	100	2	1	122	2		140	9	..	No increase need be sanctioned so long as the temple is under private management.
	84. Visalur.											
901	Poojai	...	15	.	..	18	12	..	20	..	.	
902	Meikaval	...	...	6	..	...	10	..	..	12	..	
903	Do.	...	..	8	..	...	10	..	...	12	..	
904	Sangu	...	...	8	..	...	10	.	..	12	..	
905	பில் செதுக்கி	...	...	8	..	...	10	..	...	12	.	
906	Nanthavanam	...	...	8	..	..	10	.	...	12	..	
		Total ...	17	8	.	21	14	.	2	12	..	
	85. Vythikoil.											
907	Poojagar	...	12	..	..	15	..	..	17	8	..	
		L. A. ...	2	..	..							
908	Adhyanam	...	5	..	..	6	4	..	7	8	..	This has not been included in the Barabarth
909	Cook	..	7	.	..	11	..	..	12	8	..	
		L. A. ...	2	..	..							
910	Store-keeper	...	4	..	..	6	.	..	7	..	..	
		L. A. ...	1	..	..							
911	Nanthavanam	...	1	8	.	1	14	..	2	1	..	
912	Nagasanam	...	..	3	7	...	5	..	...	6	..	
913	Othu	...	.	1	3	...	2	..	...	2	..	
914	Thavul	...	...	2	5	...	3	.	...	4	..	
915	Thalam	...	...	1	9	...	3	.	..	3	..	
916	Thavalasangu	..	1	1	10	1	6	.	1	10	..	
917	Nattuvan	...	...	2	4	...	3	..	.	4	..	
918	Vyravi	...	...	1	10	..	3	..	...	3	..	
919	Kosavan	...	...	8	..	...	10	..	...	12	..	
920	குடை	...	...	6	.	...	8	..	...	9	..	
921	மெய்காவல்	...	.	2	4	...	3	..	...	4	..	
922	Vannan	...	...	1	10	...	3	.	...	3	..	
923	Palkavadi	...	1	..	.	1	4	..	1	8	..	
		Total ...	38	9	2	45	7	..	53	..	..	
	Kolattur taluk Grand Total	...	500	7	9	597	6	..	674	10	..	
	Total for 3 taluks	..	1591	15	7½	1894	7	.	2122	12	.	
	Total including Town institutions	...	2763	7	7½	3293	11	..	3522	..	..	

R. KRISHNAMACHARI.

pol 510 D/3.11.1931

1-2

3rd November 1931.

Rajasevaparayuna
B.Srinivasa Iyengar, Esq., B. A., B.L.,

Financial xx

I am directed to acknowledge with thanks the receipt of the literature dealing with the Improvement of Temple Administration in the Pudukkottai State sent with your endorsement No.7617/161 of 1931 dated 22nd October 1931.

I have the honor to be,

Sir,

Your most obedient servant,

Secretary to Government
Financial Department.

c.n.

Appendix F·G—1]

23

SUBJECT .....

.....

.....

Section

File No.

Serial No.

Diary No. of letter replied to 410

No Pol 510

To The Secy to the Hon'ble the Resident in Mysore

General and Revenue Secretariat

( )

the *193* .

Date of issue 3/11/31

Signed by Mr. B. S. Iyengar

Sir,

I am directed to acknowledge with thanks the receipt of the literature dealing with the Improvements of Temple Administration in the Pudukkottai State sent with your endorsement No. 7617 dated 22-10-31

16/9/1931

I have the

3.11.31

Secy to Govt.

file submit to Dewan Sahib for appl

BK 1/11/31.

Issue

3.11.31

List of enclosures .....

Copied by 3.11.31

Examined by .....

GENERAL SECTION
3. NOV. 1931
SECTT.

WD 71—GPBM—40,000—20-7-31.